

THE CHINESE RECORDER AND MISSIONARY JOURNAL.

Published Monthly by the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China.

Subscription \$3.50 (Gold \$1.75) per annum, postpaid.

VOL. XXXV.

MARCH, 1904.

NO. 3.

Unoccupied Territory.

BY REV. WM. DEANS,

Church of Scotland Mission, Ichang.

IN connection with the "Appeal" to the home churches for an increase of missionaries, formulated at Kuling and described in the RECORDER, it might not seem unwise if attention were drawn to many districts in China which might be called "unoccupied territory."

We feel if such an 'appeal' be in any measure answered that it would not be for the great advancement of the work to concentrate the new missionaries entirely in present occupied territory. Why not push out into new regions—some practically untouched, some very inadequately wrought?

It has seemed to us sometimes that the settling of missionaries in a district can be overdone. For example, when a few years ago Hunan was opened to missionary work, the cry was "To Hunan." Existing missionary societies sent men into the province, new societies determined to occupy the place too. Not that we condemn the enthusiasm thus to enter in and occupy the new land, but we felt then and feel now that many as important places were being neglected and Hunan possibly overdone.

We would in this paper draw attention to three districts radiating from Ichang—south-west, north-west and north-east. These three districts are unoccupied by any resident missionary and are very partially reached by any native evangelistic agency.

First. The South-west District.—A glance at the map of Hupeh will show a triangular stretch of country with the Yangtse

as base and Si-nan-fu as apex, with Szchuan and Hunan boundaries as lines of the triangle.

This triangular district is unoccupied by any missionary society, and to a large extent has no evangelising agency. Protestant missions are only touching the borders of the district. In some parts of it the Roman Catholics are strong. The district is mountainous and not very densely populated. Passing through it is a very important trade route between Szchuan and Hunan and Shasi. This route touches the city of Si-nan but does not come near Ichang. The Imperial road from Ichang to Wan-hsien and the west is through this part of the country.

A missionary settlement in Si-nan would reach a hitherto unoccupied and unworked country and would be well worth the consideration of societies seeking a new field. We feel it to be a sad fact that this part of Hupeh should lie so long fallow.

The following are the principal places in the district, with stages from Ichang:—

Si-nan-fu, nine days from Ichang and seven days to Wan-hsien, a large town on the Yangtse in Szchuan. We understand Wan-hsien is to be opened as a treaty port at an early date, so either it or Ichang could be made the head-quarters and line of communication for the district.

Li-chuan, twelve days from Ichang and three days from Si-nan.

The following hsiens are under jurisdiction of Si-nan:—

En-shih, incorporated in Si-nan-fu.

Kien-shih, 120 *li*, Han-feng, 240 *li* from Si-nan.

Hsien-en, 90 *li*, Lai-feng, 360 *li* from Si-nan.

Besides these places there are Chang-yang, two days distant by road from Ichang. It can be reached in one day, going partly by water and partly by road. Chang-lo, another town, is distant two days south from Chang-yang and Ho-feng five days from Chang-lo.

It will be seen the district is of large extent with abundant opportunities for work of all kinds. It is really virgin soil for any missionary society that cares to enter in.

Supplies could be had from Ichang. The letter carriers from Ichang to Chungking pass within sight of the walls of Si-nan.

Second. The North-east District.—This district stretches from the Yangtse to the Han River. The northerly part is hilly, the easterly a plain with many villages highly cultivated.

In this district considerable evangelistic work is done by the Church of Scotland Mission and the Swedish Mission.

A very extensive district with abundant opportunities stretches from Shasi on the Yangtse through a vast plain to the hills near the Han. There are large villages and towns in this part, such as Ho-yung, Tan-yang, Yuan-an, Kin-men, Yü-ki-ho, Kwan-ying-shih. Ideal places for residences and more permanent work under foreigners would be Tan-yang or Kin-men. Tan-yang is forty-five miles from Ichang, and can be reached by road in two days. It has also water communication with Shasi. Kin-men is two days further on and only one day from the Han River.

Kin-men is a beautiful spot. It is surrounded by hills and has a supply of the finest spring water.

The telegraph passes through Kin-men en route for Hsiang-yang and the north. We understand the Imperial Post is soon to be established in the district.

The Swedish Mission occupy with native agents Ho-yung, Tan-yang, Yuan-an. The Church of Scotland Mission crosses the line of Swedish stations and works a district by Yu-ki-ho, which connects with the Wesleyan Mission's out-stations around Kin-men and towards An-lo-fu.

In our opinion this large, well populated district should have some resident foreign missionary, and if none of these societies intend settling foreigners it is an opportunity for some new society to enter in and develop the field. Beyond Yuan-an and stretching northwards to Hsiang-yang on the Han is a district literally unoccupied and untouched.

Third. The North-west District.—From Ichang to Kw'ui-fu in Szchuan is a stretch of the Yangtse reckoned about 200 miles, with towns and villages on the banks. This part is almost direct west from Ichang. No evangelistic work is being done over this area. Beyond the river to the north-west is an inland district mountainous and sparsely populated, unvisited by any missionary. The China Inland Mission occupy Kwui-fu and Wan-hsien and work the surrounding places, but from Ichang to Kwui-fu is a field open to any new agency.

As usual the Roman Catholics are progressive and Protestant converts are few.

A station could be opened at Pa-tung or Kwui-chow, both in Hupeh, and from these centres a good work could be done up and down the river and inland from the river. With the

opening of new treaty ports beyond Ichang and a possible steamer traffic the population in the river towns and villages will increase. It seems a pity that such a stretch of river is unworked by any mission. Present missions in Ichang cannot undertake further extension for lack of workers.

We have drawn up this statement in the hope that other missionaries in other parts might prepare something of the same relative to any territory around them unworked. It would be well if new societies hoping to send workers to China could have attention drawn to vacant unoccupied districts and thus, instead of overpopulating *one* district and consequently overlapping in work, with a production of friction, an unrestricted field could be occupied.

Dangerous Journalism.

BY REV. S. ISETT WOODBRIDGE,

Editor of the "Chinese Christian Intelligencer."

IN the motley crowd of suspicious witnesses to a change in China for better or worse, there has recently appeared a daily illustrated newspaper in Chinese called 俄事警聞 or *The Russophobic*. It is a small sheet, written in very easy style and displays considerable literary ability. Its plain purpose is to inflame the Chinese people against the Russians. To secure this result, every device which native ingenuity can suggest or invent is brought into requisition. Appeals are made to fear, patriotism and ancestral pride; and the powerful influence of a ready pen is reinforced by pictures which stamp on the imagination through the eye the bitter and rabid hatred of foreigners expressed in written words.

It is the duty of the Christian missionary to preach the Gospel and let politics severely alone. If Christianity is dragged into popular uprisings by irresponsible persons, we should at least be guiltless. It is true everywhere that the moral influence of Christians is always sought when any doubtful movement is inaugurated. The world has found out that the company of Christians is very desirable at certain times. The church is becoming a factor in China now, and the people have already perceived the advantages that may be gained by a coalition. Several months ago a Chinese, who professed to be



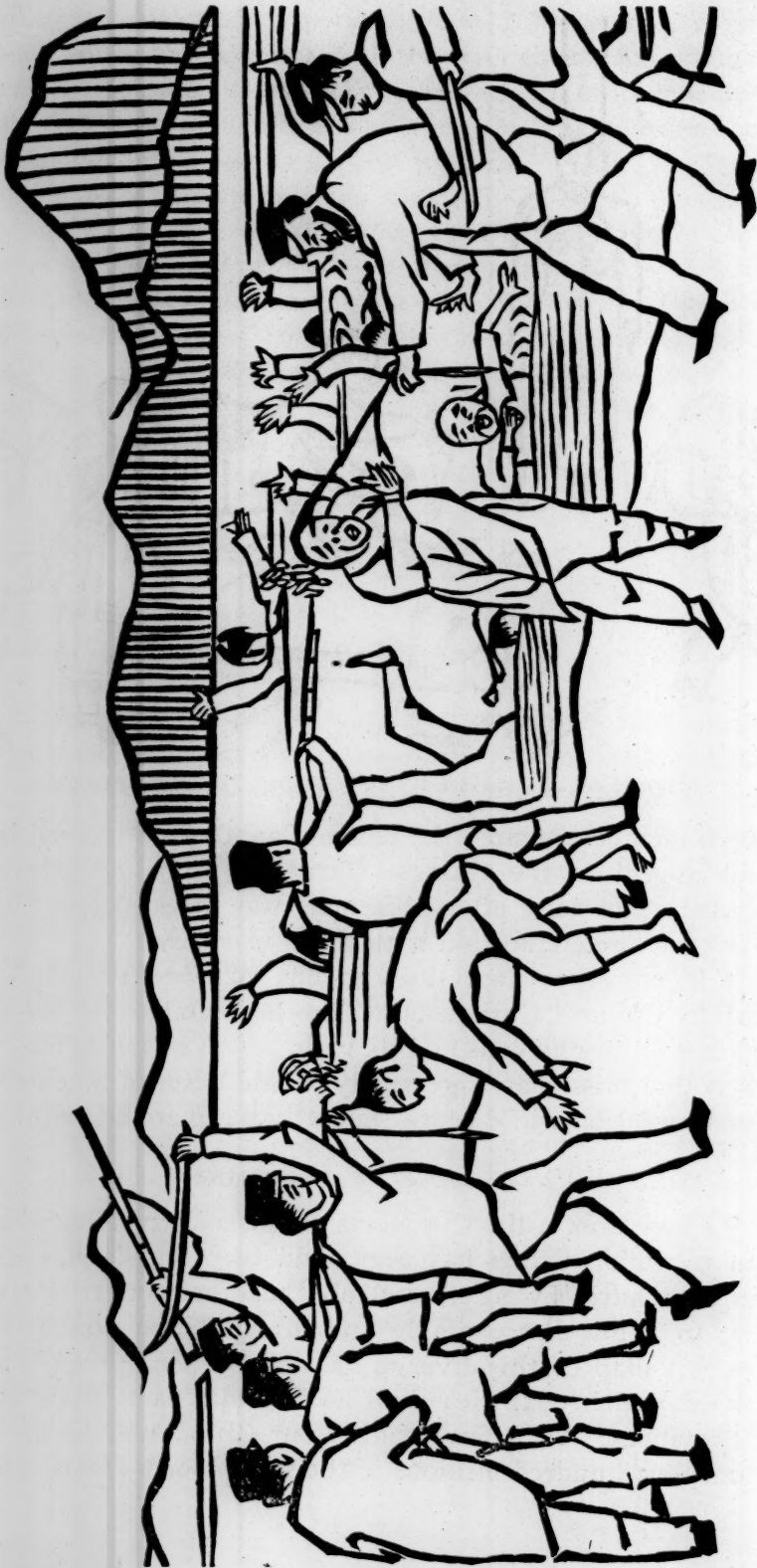
"EFFECT OF A RUSSIAN RAID." FROM *The Russophobist*.

a church member, secured the name of another native and issued a joint appeal to the Chinese Christians to rise against the Russians! Not long after, this man was arrested and thrown into jail in close connection with the *Supao* case.

It is not surprising, then, to find in *The Russophobist* an appeal to Chinese Christians. The inaccuracies of its statements are so mischievous and its logic begets so many false conclusions that missionaries generally should know of its existence. A free translation will discover more than a mere description.

"An Appeal to Christians!"

"I now inform the Christians of our country about the condition to which China has been reduced. Russia has already taken Manchuria by force, and all the other countries are preparing to follow her example and divide China among themselves. A map of this division has already been printed, and it is settled which countries shall hold certain parts of the Eighteen Provinces. In a few months our China will be no more, and our four hundred millions of the same blood—men, women,



"MASSACRE OF CHINESE BY THE RUSSIANS." FROM *The Russophobist*.

old, young, rich and poor, high and low—will become the slaves of foreigners from every country. Consider! Is this painful or not? Brothers, the greater part of you are dreaming. You do not realize the bitterness of the destruction just imminent. You think all is well and the foreigners dare not come! You are stupid and muddled, and yet I cannot blame you! But there is another kind of Christian among you. I refer to you who believe Shangti and Jesus, who have studied in foreign schools and who know something about foreign newspapers and matters abroad. This class for the most part take no interest in their country and have no patriotism whatever. There are many others who enter the church and become foreignized and who do not care whether China perishes or not. They learn their A, B, C, D, and a few verses of 'Jesus Loves Me.' Their victuals and drink are guaranteed. When China is divided up they are safe, for they can speak the foreign tongue and do not mind becoming the slaves of the foreigner forever.

"There is still another class who have a little patriotism left. Listen! I have seen the map of the partitioned China and know that Russia has already seized Manchuria and that our four hundred millions will in a few days undergo the miseries of slavery. You say there is nothing to do but pray continually and sing 'Jesus Loves Me' and then you have done your duty. I tell you, gentlemen, this business is no use. When did foreigners merely pray and then think they had done their whole duty towards protecting their country? Never! On the contrary they all exerted their utmost strength to do the work. If you do not believe, I refer you to Napoleon. He was a believer in religion, was he not? And Washington was a believer too, was he not? To save their countries did these men pray and sing, or fight? I have heard that Washington gained a victory on the Sabbath Day from the English who were resting and hence were taken unawares; and afterwards he defeated the English completely and saved America. At the present time America is the most valiant country on the globe! And all because of Washington!

"Napoleon led his troops across the Alps in person and conquered the Italians, and this accounts for the prowess of France. Are there no Washingtons and Napoleons among the Chinese Christians? Are not your bodies, legs and arms just like theirs? I think you could imitate their example. If the

100,000 Christians of China would only unite to save the mother country in the spirit of these heroes it would be an easy matter. Alas! Your love of country is very faint and the men of nerve very few; all think of learning a few words of English to qualify for cooks and compradores and thus be slaves to the foreigners forever! Ah me!

"But let me appeal to you with tears. When China is divided up you will be slaves. Do not say that you will trust the foreigner. You can remedy the matter now. After partition it will be too late. We will be exterminated. You can see, then, that if we all put our shoulders to the wheel we can arrange some plan of action to save our China. So I appeal to you Christians, because you are conversant with foreign languages and foreign affairs. Come with us! It is a glorious opportunity! The times demand the most urgent haste! Please consider how fierce the Russian troops are and how miserable the people of Manchuria!

"If we do not plan something soon, I fear the Eighteen Provinces will become like Manchuria. Think about it all! How painful, how painful! Are you willing to become the slaves of foreigners, or will you be the people of China? If the latter—what you do, do quickly!"

Most of the material in *The Russophobicist* is highly inflammatory, and the advertisements exhibit a rather dangerous compound. On the front page of one number is the notice of an Anti-Russian League. Near this is the advertisement of a book called "The Aim of Anarchy," while just below is a work of Darwin among a lot of others on America, France and Italy. These countries, we suppose, represent to the very unripe contributors to this paper the outcome, example and embodiment of an easy Republican Evolution. We can hope that the Chinese Christians will view *The Russophobicist* from the unevolute monkey standpoint, but we fear the contrary unless they secure the help of wise and salutary counsel.

Morrison, Milne and Medhurst.

Three Pioneers of Protestant Missions to China.

BY REV. E. BOX.

(Concluded from p. 89, February number).

ON July 4th, 1813, to Morrison's great joy, his long expected and greatly desired colleague arrived — WILLIAM MILNE. Milne was born in the parish of Kennethmont in Aberdeenshire in 1785. His father dying when he was six years old, his mother could not afford to give him much of an education. He seems to have been a wild sort of a boy. "The natural depravity of my heart," he says, "began very soon to discover itself. In profane swearing and other sins of a like nature I far exceeded most of my equals. I thought that to invent new oaths would make me like the great ones of the earth." When he was sixteen, and working as a hired servant on a farm, the great change took place, and the wild herdboy became converted, and was henceforth a devoted servant and follower of Jesus Christ. "It was the spark of Sunday school zeal which kindled in him the flame of missionary enterprize." He joined the church at Huntly under Mr. Cowie, and here in this "Missionary Kirk," as it was called, the missionary spirit found much to nourish it. He himself was soon nick-named "Misshinir" by his companions.

On applying to the London Missionary Society offering himself for service abroad he gives the following as one among others of his reasons: "As the Society wants missionaries, and as my earnest desire is to serve the interests of the Church of God, I offer my services to them to go forth to the ends of the earth and to employ such talents as I possess or may acquire for the propagation of the gospel."

Like Morrison he received his special training for the mission field at Gosport under Dr. Bogue. "His aptness for study, especially language, and his spiritual fervour marked him out to Bogue's discriminating judgment as a true and fit colleague for the lonely Chinese missionary."

Alas! though Morrison and he met, they had soon to part again. Landing at Macao, Milne was ordered, at the instigation of the Romish clergy, to quit the settlement in eight days. This was afterwards extended to thirteen, when Milne was

escorted by a Portuguese soldier to a boat and sent off to Canton, leaving his wife behind with the Morrisons. Milne was joined soon after by Morrison and managed by extreme caution to remain in Canton for a few months learning the language. As it was found impossible for Milne to remain in Canton, owing to the refusal of the Chinese and foreign authorities to grant permission, he made an itinerating journey through the Malay archipelago, distributing copies of the recently printed New Testament and Christian tracts. The following year he took up his permanent residence at Malacca and commenced a mission there.

Before leaving China, Morrison and he drew up a plan of operations for what they called "The Ultra-Ganges Mission." This was conceived on broad lines. As it was practically impossible at the time to carry on missionary operations in China it was thought best to seek a suitable centre near China, under European Protestant government, which should become the chief seat of the London Missionary Society China Mission until the door into China was effectually open. In addition to evangelistic work amongst the Chinese settlers it was decided to establish a printing press and an Anglo-Chinese college, also to start a magazine in Chinese and one in English, and other useful agencies. In the course of a few years most of these were successfully inaugurated. Missionary operations were commenced in Malacca with a printing press and an Anglo-Chinese college, for the founding of which Morrison gave £1,000. Another press was established at Batavia in Java, an Anglo-Chinese and a Malay college at Singapore and general mission work was begun in these places and Penang. The first magazine in Chinese was also started about this time by Morrison and Milne; the latter being editor. It was called the *Chinese Repository*, and was published monthly at Malacca. Milne also edited a quarterly magazine in English, called the *Indo-Chinese Gleaner*, which gained considerable celebrity among the literati of Europe. Several new recruits came out to strengthen the mission; the one who became the most noted being Medhurst. At this time Milne was all alone in Malacca struggling with a load of labours and cares far too heavy for an enfeebled constitution, and he hailed with unspeakable pleasure the arrival of a colleague.

Walter Henry Medhurst was born in London, April 29th, 1796. He received a classical education at St. Paul's school

founded by the celebrated Dean Colet, and his theological training at Hackney College. He was appointed by the London Missionary Society to Malacca in the special capacity of superintendent of the printing work of the Society there (he was a practical printer), arriving at his station in 1817. Thus for a time the three men—Morrison, Milne and Medhurst—were associated together in the work.

Milne's health, however, was rapidly failing. The labour of studying the language, helping in the translation of the Scriptures, superintending the Anglo-Chinese college and the printing press, editing the two newspapers, in addition to pastoral and evangelistic work, was proving far too great a tax for one always in a somewhat feeble condition of health. In his study of Chinese he often worked until past midnight, never sparing himself. By these efforts he made rapid progress in the language—a language to acquire which, as he put it, needs "men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah."

The effects of this nervous overstrain are seen in the difficulties he seems to have had with some of his colleagues. In his diary occurs the following: "Sad disunion of late, which restrains the influence of God's grace; when we cannot find in our hearts to bear with and forgive each other, God will not bless us;" and in a letter to Morrison: "*Two more brethren are on their way out. The Lord in mercy to us and His cause, grant they may be men of peace.*" Again in his diary: "Things to be guarded against: 1. My besetting sins and all temptations and inlets to them. 2. Passion and fretfulness of temper. 3. All appearance of contempt or slight in treating my brethren. Leave me not, O God, for a single moment without the influences of Thy Spirit. Pardon my sins. My soul and body, my children and all my concerns I commit to Thy merciful guardianship during this year, and whenever and wherever my earthly career may terminate, then, O then, receive this soul to Thy glory." The call came a few months later. He died of consumption at Malacca June, 1822, at the early age of 37. Morrison in his memoir on Milne, writes: "Dr. Milne possessed a very ardent, impetuous, determined mind. He was convinced that the cause of missions was the cause of heaven, and neither fire nor water could impede his onward course. He served with courage and fidelity ten years, and then worn out by useful

toils and hard service, died at his post." Ten years of service only and thirty-seven years of age! yet he translated a great part of the Bible into Chinese and left behind him that classic of tracts—"The Two Friends." Not in vain did he live.

We must return to Morrison and sketch the outlines of the remainder of his work and life. In 1816 he accompanied Lord Amherst's embassy to Peking as interpreter, journeying there by sea and returning overland by Chihli, Shantung, Kiangsu, Kiangsi and Kwangtung, arriving at Canton January 1st, 1817. He left for England in 1823, after seventeen years' absence from the home land; Mr. and Mrs. Milne and his own wife all having died on the field. His fame as a scholar and a hero had gone before him. He was welcomed everywhere by the Christian church, honoured by learned men and societies of the learned, and received at Court by the King. Through it all he maintained the same spirit of humility and devotion to his life's work as had marked the long years of isolation when he stood a lonely sentinel at the forefront of the army of Christ. As an American friend of his pithily put it: "Morrison's mind stood firm, erect, self-determined; he was not like some whose piety is still in the green shoot; *his piety had the bark on.*"

After a two years' stay in England he returned to his post. The voyage, one of four and a half months, was sufficiently dangerous and exciting—storms, fire, and a mutiny. In reference to the latter the following occurs in his diary: "I went, with the captain's permission, to the fore-castle among the mutineers to reason with them; and I succeeded in persuading them to obey orders and work the ship." The true hero is seen here, one ready to serve, always forgetful of self and humble in spirit.

Back again in Canton, Morrison resumed his manifold labours with that same quiet strength that knows what task to attempt, and does not relax until it is accomplished. "It was easy to be a sinologue in those days," we sometimes say, "there were no distractions then." Listen to the following extract from his life: "Dr. Morrison's regular pursuits were greatly interrupted by the arrival of passengers, by the answering of letters and the reception of visitors. His time, too, was a good deal taken up in transacting business in no way connected with his own department. Canton being the great emporium for that part of the East, friends in India, especially in Penang, Malacca and Singapore, sent commissions for a variety of domestic articles, such as furniture, wearing apparel, plate, jewellery, etc., which

Dr. Morrison's disposition to oblige and serve, made him willing to execute, though, as he used to remark, 'he had no great *tact* in such matters, but did the best he could.' " And from his diary, "A visit from Chung-qua, the security or hong merchant, who is a great talker, has increased my headache." "I have been interrupted again by another of the merchants." 19th.—"My head aches and my mind was anxious in getting off the Malacca commissions." "I sat down to study a sermon, but I have been so much occupied and hindered that I have not written a line."

At the same place in his diary occurs the following: "As the Company (East India) is without a chaplain, I have written to the President of the Select Committee offering to read prayers and preach without pecuniary fee until the chaplain arrives." The following reply was received: "I have mentioned to my colleagues the purport of your note, and they coincide in opinion with me that we are not authorized to accept your kind offer, which I am well assured was only made from the best motives and wishes for our welfare." Morrison comments: "It is a lamentable state of religious or irreligious feeling that under no circumstances (except reading prayers over the dead) will they have communion with any one who will not bow down to absolute authority and yield an implicit uniformity. If such persons believe, they don't act upon the article in the Creed, 'I believe in the communion of saints.'" "This morning my mind could not be at rest without making an effort to speak to others of the Lord Christ. I did not like to stay away from public worship, and I did not like the idea of a minister being a hearer, whilst worship was led by a secular man."

The same narrow spirit of exclusiveness led to an attempt on the part of the Roman Catholic priests and Portuguese government at Macao to close his printing press and prevent his publication of Christian literature. "As the use of a printing press is prohibited in the Portuguese territories, His Excellency requests you may be directed to discontinue the employment of your press in this city." Morrison boldly protested in the *Canton Register*. Quoting from the French charter the sentence, "All Frenchmen have the right to publish and print their own opinions; the censorship is for ever abolished," he fearlessly maintained that as thought and speech were God's gift to man, no human law could make the free use of them void.

"It is plain that the law of God must be obeyed, although the law of man in any Church or State be against it. We therefore conclude that laws against speaking and writing and printing may be disobeyed with a good conscience. Tyrants may punish, but God will approve."

In his capacity, too, as translator for the East India Company he had to make a bold stand against the Chinese officials. The following testimony is given by Sir James Urmston: "Morrison's extensive and indeed extraordinary knowledge of the Chinese language, both written and colloquial, and of the system, character and disposition of the Chinese government, enabled him clearly and fully to comprehend its sentiments, views and meanings, as well as to detect the sophistry, duplicity and even falsity which too frequently marked their official documents, and to resist their arrogant language and pretensions and the unjust demands of the Viceroy of Canton and his colleagues." Morrison himself laid down the true method of meeting this spirit of the Chinese, viz., by "*gradually entrenching on the Chinese plea of vast superiority*. This would be to lay the axe to the root of the evil."

Morrison was unwearied in seeking to win the Chinese to Christ. Being forbidden to preach amongst them, he invited them to his own home, where he had frequent services.

The first Chinese Protestant convert, Tsae A-ko, was baptized by Morrison at Macao on July 16th, 1814, nearly seven years after commencing work in Canton. Seven long years of seed-sowing. We read in his diary: "At a spring of water issuing from the foot of a lofty hill by the sea-side, away from human observation, I baptized Tsae A-ko. Oh that the Lord may cleanse him from all sin in the blood of Jesus and purify his heart by the influence of the Holy Spirit. May he be the first-fruits of a great harvest; one of millions who shall believe and be saved from the wrath to come."

In 1830 Morrison was cheered by the arrival of Bridgman, who was sent out by the A. B. C. F. M. from America to carry on missionary work in Canton. After twenty-five years of work Morrison could point to only ten persons as having been baptized, but he is able calmly to survey his life's work. "This is but the day of small things. We boast not of great doings; yet we are devoutly thankful to God that the work has not ceased but amidst many deaths and disasters, has still gathered strength from year to year." His strength rapidly failed during the next two

years, and on August 1st, 1834, after much suffering, he passed away at Canton into the fuller service of heaven. He was buried in Macao; and these words are appropriately inscribed on his tomb: "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Not long after Morrison's death events took place which led to the Treaty of 1842, by which Canton, Amoy, Foochow, Ningpo, and Shanghai were opened for trade and residence. We must briefly note the commencement of missionary work in the last of these places—Shanghai—by Medhurst, the third of our trio of missionary pioneers.

After arriving at Malacca in 1817, Medhurst remained at work there eighteen months, and then left to open work in Penang, where he was ordained, and in 1821 he started another station in Batavia. He spent much time itinerating in the Malay archipelago among the Chinese settlers. He compiled a Fukienese dictionary. In 1835 he went on a tour of observation, distributing Christian literature along the coast of China, especially in the north-east.

It was in the course of this journey, 1835, that he paid his first visit to Shanghai. The people gave him a more auspicious welcome than the officials. Passing up the river by the native city, Medhurst and his companion at first attracted little notice because of the wet, "but suddenly the hue and cry was raised that a foreign boat had arrived, and immediately every window and door was crowded and the sides of the junks lined with spectators. All wore a smiling aspect, and no one seemed alarmed or displeased at our sudden entry." As to the official reception: "The chief magistrate of the city was a middle-aged man, with a smooth face and fair complexion, but he assumed a stern aspect immediately I entered. He ordered me to come near and stand before him. I asked whether I could not be allowed to sit at the conference? On being told that I could not I bowed and left the room. Many voices called me back, but I paid not the slightest attention to them. The smaller officials followed me trying to persuade me to give way, saying that I ought to stand before their chief magistrate, as he was the greatest Chinese in Shanghai. "Well, then," said I, "*and the individual who now addresses you is the greatest Englishman in Shanghai*, and does not choose to compromise the honour of his country, or risk the success of his enterprise by

submitting to be treated as a barbarian or contemplated as an offender." This ended the conference. Medhurst's comment is, "Neither Christian humility, nor Christian prudence would lead us to submit to Chinese encroachments. After giving up one point after another of ceremony we should find ourselves put in positions still more humiliating."

Soon after the opening of the Treaty Ports to foreigners, Medhurst, in company with Dr. Lockhart, commenced work in connection with the London Missionary Society in Shanghai, arriving December 22nd, 1843. We have therefore just completed in Shanghai a cycle of sixty years' missionary work since Medhurst's arrival, and the London Mission here have celebrated the event by erecting an Anglo-Chinese school to be known as the "Medhurst College."

Premises were hired by Medhurst, first of all, outside the East Gate of the native city. Here he erected the first printing press in Shanghai and engaged also in evangelistic work. It was here also that on 13th November, 1845, the first two converts were baptized. Shortly after their arrival Dr. Lockhart opened the first mission hospital in Mid-China in hired premises outside the South Gate. In 1845 the work of the London Missionary Society was transferred to the present compound, in what is now the Shantung Road, though the Chinese officials feared it was too far out in the country to be safe for residences. The same year Medhurst, disguised in Chinese costume and accompanied by a Shanghai merchant, made a journey into Hoochow. Though away forty days, no one seems to have detected his disguise. A curious incident is recorded in this connection: "His queue was so well fastened on that it stood the strain of the journey perfectly without becoming detached, but no sooner had the traveller arrived among friends than, without any apparent reason, the queue came suddenly away and remained in the chair, while the wearer walked away to his room." If this had happened on the journey discovery and trouble would have resulted. Medhurst's great work, in addition to his dictionaries, was of course his share in the translation of the "Delegates' Version" of the Chinese Bible. The need for a revision of Morrison and Milne's version had for a long time been on his mind. Milne in writing to Morrison, speaks rather facetiously of Medhurst's projected "Parlour-table edition." Every one, I expect, agrees that in style it has proved itself far superior to its predecessors. The work occupied five years—from 1847 to 1852.

In 1848 Medhurst, in company with Messrs. Lockhart and Muirhead in one of their "twenty-four hour" itinerations (they were not allowed then by treaty to be absent from a Treaty Port longer than twenty-four hours) had a narrow escape from a mob of tribute-grain boatmen at Tsing-pu, thirty miles from Shanghai. These men, armed with clubs, chains and other weapons, savagely attacked Medhurst and his companions who, sorely bruised, were fortunately rescued by some soldiers and protected by the magistrate of the place. Consul Rutherford Alcock caused the grain junks in Shanghai to be blockaded until redress was obtained.

Medhurst in consequence of failing health was urged by the Directors of the London Missionary Society to leave for a furlough home. He reached England in a very weak condition and died January 24th, 1857, two days after arrival. Dr. Muirhead in his "China and the Gospel" writes thus of Dr. Medhurst: "I take this opportunity of testifying to my esteem and reverence for his memory. His manner and bearing in the mission were of the kindest character, while his devotedness to the work and his manifold labours in connection with it formed a noble example to us who were called to succeed him." Of these colleagues there still remain in the work the two veteran missionaries—Dr. Edkins, who arrived in 1848, and Dr. Griffith John, who arrived in 1855. Dr. Medhurst's life has unfortunately not yet been written. We are hoping, however, that this omission will yet be remedied and that much valuable material bearing on his life and work will yet be given to the public. Amongst other of his good works was the founding of the Union Church, Shanghai, July 4th, 1845; he himself being appointed the first Pastor.

I have linked these three names together—Morrison, Milne, and Medhurst—all members of the London Missionary Society—as pioneers of the Protestant missions in China. They were men of courage, zeal and ability, who by their knowledge of the language were able to give the Chinese the Scriptures in their own tongue and to lay broad and deep the foundations of that mission work which is to-day so full of promise for China.

I rise from a study of the lives of these men and their labours, feeling a new call to missionary work, a call to give myself and all that I have more entirely, more wisely and more zealously to the winning of China to Christ.

I feel also how great was the wisdom they showed in the

methods they adopted for carrying on their work. Broadly it was the *dissemination of truth* by preaching, school-teaching and the printing-press, making the knowledge of the Bible their chief object, but believing that *all truth* is necessary to the fullest development of man's nature and that the highest good of man is to be found in the union of heart and mind with God—conversion, regeneration, education, and *love* that shows itself in the service of humanity.

In Memoriam.

THE RT. REV. JAMES ADDISON INGLE,
Bishop of Hankow.

BY REV. ARTHUR M. SHERMAN.

WHEN the telegraphic news left Hankow on the 7th of December announcing that Bishop Ingle, fervently praying for all, died peacefully from fever on that day, it carried consternation and grief to many hearts in China and in America. And men and women who had come into contact with the godliness and power of his exalted life and character knew that a mighty soul had passed and that a prince indeed had fallen in Israel. At the early age of thirty-six, after less than two years in his high office, the call came to him to lay down the arms of war to enter into the life which is life indeed.

"The golden evening brightens in the west,
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia."

In the prime of life, enjoying to an unusual degree the love and confidence of his workers, respected and admired by his friends and workers with a respect and admiration which was a rare devotion, in the midst of wide usefulness and a rapidly growing work, a work of which he was the center and the head, exercising a large influence in missionary circles and loved by other missions as well as by his own, in the midst of such a life of wide usefulness and service the call came. And through our tears and in our loneliness the heart asks not why, but trusts and thanks God for such a life as his, and prays that it may live on for us in continual power and inspiration to carry on the work to which for so many years he gave himself so nobly, so

unselfishly and so entirely. It was a rare privilege to know him, a rarer privilege to come into continual contact with him; and at his death many hearts were saddened and stunned throughout the circle of those who had met and known Bishop Ingle. He inspired and impressed men, he encouraged and helped, he warned and counselled and directed, he entered with loving and wise sympathy into the concerns of men. With wonderful natural gifts and with great earnestness and power the purpose of his life sought above all things else the kingdom of God; and the tribute of Dr. Griffith John at the funeral service, that had he lived he would have been one of the greatest missionaries of modern times, was a deserved one. But even though it has pleased God to call him the world is richer for his life, and the power of that devoted life and work will do much to hasten the coming of God's kingdom in China. And even his death, as he himself prayed during those last few days, will be for the glory of God.

James Addison Ingle was born on the 11th of March, 1867, in Frederick, Maryland, U. S. A. His father, Dr. Osborn Ingle, was then and still is the rector of All Saints' parish in that town. His early school days were passed in Frederick, first in a private school and afterward in Frederick Academy. He prepared for college at the Episcopal High School at Alexandria, Va., and in 1884 entered the University of Virginia. While at the University he was elected president of the college Y. M. C. A., and had the distinction of being voted the most popular man of his year. After graduating with high honors from the university he entered the Virginia Theological Seminary and passed through the three years' course with a high standard of scholarship. Some one spoke of him in after years as the St. John of his class.

Mr. Ingle came to China in the autumn of 1891. He had early formed the idea of devoting himself to the cause of furthering Christ's kingdom abroad. He was ordained presbyter in 1891, and now the desire of his life was to be consummated. But when he offered himself to his Board of Missions there were no funds to enable him to be appointed. Upon hearing this Mr. Ingle set to work to raise the money. This he did by presenting the cause of foreign missions so strongly that he succeeded in awakening an interest in himself and in his work, which quickly secured the funds necessary for his appointment and which followed him throughout his life.

Upon coming to China he was stationed for a while in Shanghai, but was soon transferred to Hankow (which was, with Wuchang across the river, the center of the upriver work) to assist the Rev. Mr. Locke. When the latter resigned some few months later Mr. Ingle was left in charge of the large and important work in Hankow. He proved himself equal to the occasion and the many and heavy responsibilities thus thrust upon him. He acquired a splendid knowledge of the Chinese language, becoming a fluent speaker and preacher, and with good literary knowledge of the language. He exercised the latter in translation work. In 1896 he served on the committee engaged in revising the Book of Common Prayer. He also prepared a syllabary of the Hankow dialect, which will increase in value. In addition to his manifold duties he yet found time to minister to the wants of his own race and was in charge of the English Church of St. John the Evangelist in Hankow for some years. He was, in joy and sorrow, in recreation and work, the sympathetic friend, and he moved among the foreign community with a manliness and a quiet thoughtfulness and goodness which won for him the love and confidence so necessary for influence.

In the year 1894, Mr Ingle went to America to be married. His bride was Miss Charlotte Rhett, of Charleston, S. C., who, after these few years of devoted companionship, survives him, with two children—Addison and Charlotte.

On the 24th of February, 1902, St. Matthias' Day, in the church he had faithfully served for many years, Mr. Ingle was consecrated the first Bishop of Hankow. Bishop Graves presided, assisted by Bishops McKim and Partridge of Japan, and Bishop Corfé the Church of England Bishop of Corea. It was a beautiful and inspiring service. Visitors came from far and near to take part in it and to pray for the one for whom the church had shown her high confidence and respect. So Bishop Ingle entered upon the last and most important phase of his life, the crown of his life and usefulness.

Great progress and advance marked his short bishopric. It was a time of great opportunities. It was especially a time for a wise and courageous leader! We found a worthy successor to Bishop Graves in our new bishop, though it was not an easy place to fill, for our former bishop's hold on the hearts of his workers was a very strong one. But Bishop Ingle proved too that he not only possessed the gifts of wise leadership but also the

power of winning the same strong and personal devotion from his workers that had marked his predecessor. It was a period of great moment in the history of missionary work in China. It was the period succeeding the Boxer movement and the great depression of 1900. Broken down work needed judicious and wise management. New opportunities were opening up in many directions, old prejudices were being overthrown with the revulsion that followed the storm. Western ways were being eagerly sought out, good and bad were flocking to the church for inquiry, for healing and learning. It was a time for farsighted plans to be formed, time for strong foundations to be laid, time for strong faith and courage to grapple with the problems that faced the mission. Bishop Ingle brought these with many other excellent gifts to his new and arduous duties. He brought a broad learning, a ripe experience, a thorough knowledge of the needs of the work, a lofty character and high ideals. With far-seeing wisdom and faith he laid his plans, he mapped out a strong policy for the mission—a policy and system which is one of his choicest legacies. He reinforced the old work, he made plans for continual progress and extension, laying especial stress upon the absolute necessity of giving as efficient training as possible to the native workers. If any one thing can be said to be the dominant note of his policy it was the training of the native workers. He believed firmly in this. His idea was to establish as soon as possible and as strongly as possible the native church, with well-trained clergy, catechists, and teachers. The training school for catechists at Hankow was a work of his inception and he carried it on until he went home for furlough in 1899. He resumed it upon his return in 1900 and kept it until his elevation to the episcopate in 1902, when he again turned it over to the Rev. Mr. Roots. It stood for what we might call his leading idea, a strong Chinese church. And this force of native assistants, which he so largely trained and organized, witnesses to his unusual power and ability. The normal school was a later development of the same idea, and when the Board found that it had not funds to support this new work, with his unfailing courage and faith he at once set about to raise its support in other ways by the special offerings from friends and by the increasing day-school fees. He believed in giving the native clergy all the power possible in the control of their stations, believing that if they were well-trained and spiritual men, they could be the real pastors of the people and

touch them more closely than a foreigner could. And so whenever one of the native clergy after long testing proved himself worthy, he was permitted to take more and more the responsibility, while the foreigner was withdrawn to the work of general oversight and training. The wisdom of this course has been already seen by the steady development, not only of the native church but of the native clergy themselves.

In October, 1903, Bishop Ingle attended his first Conference of the Anglican Bishops of China and Corea. Young and vigorous, with a wisdom and insight beyond his years, he deeply impressed his fellow-bishops with his powerful personality. Returning from this conference, which was held in Shanghai, he stopped to make his autumn visitation in Ngankin, an important center of mission work, and also to visit Tai-hu, a new and promising out-station. He reached Hankow on All Saints' Day, in time to go to both foreign cemeteries for the memorial services of that day. We went first to the old cemetery in the English churchyard, where he took the short service, close by the spot where in a few weeks his own tired body was to be laid to rest. Upon his return to Hankow began the immediate preparations for the conference of native clergy, to which he had looked forward so long and so eagerly and for which he had planned so carefully. During the week following All Saints' Day the clergy began to arrive from their stations. On Saturday, the 7th of November, just one month before his death, the Bishop crossed to Wuchang and consecrated the new and attractive St. Mark's chapel. He seemed that day to be overflowing with a cheering love. The next day the Bishop was far from well, and had already begun to fight the fever. Nevertheless in the afternoon, in the Cathedral, he delivered the stirring charge to the clergy, which opened the conference. After this he gave up and went to bed, and the conference met day by day without its Bishop. It was one of the keenest disappointments of his life. He had looked forward to gaining so much for himself by this close contact with the native priests and deacons whom he loved so much. In order that he might see as much of them as possible he had arranged that they should all come to his home every evening during the conference for the evening meal. They were fourteen in all, including a visiting presbyter from the Shanghai district. The conference ended and the Bishop was still in bed. Another week rolled by; it seemed a long sickness for the Bishop, but he

had had fever more or less since his return from his very busy year in America, and one could not realize that this was going to result so fatally, could not realize that his fine constitution, which had been once so strong and robust, would not be able to fight successfully against its old enemy. But the Bishop grew worse. Dr. Borland was called over from Wuchang to assist Dr. Thomson and to remain as nurse. On Tuesday, December the first, Dr. Hodge was called in for consultation from the Wesleyan Mission. But the cause of the Bishop's continued high fever baffled them. It seemed like typhoid, but did not have all the symptoms. On Thursday morning, the third, the doctors decided that the end might not be far off. After this depression, however, the Bishop rallied, and we again began to hope that he might be spared to us. Dr. Woodward arrived on Friday, the fourth, from Ngankin, whence he had been summoned by telegram. The treatment which the doctors used brought down the fever considerably for a time and also brought the Bishop back to greater clearness of mind. When the Bishop was told of his serious condition and his possibly approaching death, his mind cleared up wonderfully. It was a beautiful and deeply affecting death-bed; one of those present said that he had seen a hundred death-beds, but never one like that, and he never expected to see another such a one. That scene will remain as one of the sweetest even though one of the saddest memories of a lifetime. Twice did the Bishop seem to realize with especial clearness his condition—on the Thursday before, and on the early morning of the Monday he died. The words to his devoted wife and dear children as well as to the father and friends in the homeland were full of love and trust. For his aged father at home he left the comforting words that he was not to be overcome with sadness, that he was but going into the nearer presence of the Heavenly Father. His dying prayers were especially comprehensive and inspiring. In great weakness and extremity he nevertheless poured forth the burdens of his heart with calm, quiet yet earnest faith. He prayed for his own work that God would receive and use it; he prayed for the divine forgiveness; he prayed for his fellow-laborers that they might be united, faithful and never fearful; for the church at home that it might send out more men, men rooted in the love of Christ, to proclaim the gospel and to establish the church in China; he prayed for the Chinese church and Christians that they might be pure and steadfast,

seeking first the kingdom of God. He spoke of his own life and prayed that as he had obeyed the command of Christ and had served the clergy and Christians in Christ's name, so, he prayed, that even his death might be a blessing to them, leading them into the faith and love of Christ. These last messages and prayers, as well as those last few days are sacred ; an unearthly beauty envelopes them ; we cannot draw aside the veil and show all that they revealed of God, or all that they manifested of a dear son's faith in Him. There are some things too sacred for the unprepared eye to see. But there are some things we can understand, and much that we may learn from such a death. It is right for us to think over and record the strength and faith, so steady and strong, that it manifested. God grant that those prayers may speedily be answered, and as they have gone up to the throne of God so they may ring in human hearts and ears to quicken and inspire, to stir up the church at home as well as the church in China to which he gave his life.

When the Bishop had rallied in the night before his soul passed from its earthly habitation, after his messages and parting words were given, he received the Holy Communion, humbly, reverently, joining in the Lord's Prayer which followed. This was about three o'clock in the morning ; it was not until shortly after noon the same day that he laid down the burden and work of life at the Master's call. Quietly and painlessly the messenger came, and another victory had been won, another warfare accomplished. We kneeled around the bedside and thanked God for such a life, we joined his brave wife in her prayer for those who were left behind.

The funeral services were fixed for Thursday, the tenth. The Chinese clergy and Christians who had been waiting so many days in prayerful suspense, able to do so little else, now found a work to occupy their loving hearts and ready hands. The work of decorating the cathedral was undertaken by them, and the result was beautiful and impressive. Choir, nave and transepts were profusely hung with black and white cloth ; the latter predominating, draped upon the wall and from pillar to pillar. The Bishop's throne in the choir was draped with black with a crown of white chrysanthemums surmounting it. The body of the Bishop was brought into the church on Tuesday night, where friend and flock might see their devoted leader in his last sleep. Clothed in his robes, with the Word of God

clasped in his hands, he seemed indeed to be at rest after weary yet faithful, loving toil. He himself had written on the margin of his *Thomas à Kempis*, found after his death, "Rest? why I have all eternity to rest in". To gaze at that dear form was to know that at last rest had come to busy brain and an unceasingly active life. It was a hallowed sight, bringing calm and resignation, bringing peace and strength, taking away the horror and dread of death.

Two funeral services were held; the Chinese service at noon and the English service at three o'clock. At the former service, read by the native clergy, Mr. Roots took to his people the Bishop's last cares and thoughts and prayers for them. At the English service, Bishop Graves, and Dr. Griffith John of the London Missionary Society, made addresses; the former representing the sister jurisdiction of Shanghai and the latter other missionary societies and the community of Hankow. Both services were marked by deep solemnity and feeling. A holy calm was the sincerest manifestation of the great bereavement which had fallen. The music was led by the combined boy choirs of the cathedral and the Boone School. The coffin was placed just below the chancel steps, where so shortly before the Bishop had stood on the day of his consecration. It was covered with a black and white pall, upon which were simply the crossed palm leaves of victory. The many beautiful wreaths and floral tributes placed around and about added to the beauty and dignity of the occasion.

After the service the clergy and choir, preceded by the cross, formed into procession to march to the neighboring St. John's English churchyard, which after many years, by special permission, was again opened for interment. Following the coffin came the greatly bereaved wife and children with the members of the Mission and then the large concourse of friends. The pallbearers were chosen from members of other missions as well as from his own and from the trustees of St. John's Church. The procession moved slowly, with greatly impressed onlookers thronging the way, singing hymns of victory as it moved forward, "Onward Christian Soldiers" and "The Son of God goes forth to War." As the coffin and friends approached the grave the vested choirs sang so sweetly that hymn of trust and faith, "Nearer my God to Thee." Bishop Graves committed to the earth the body of him who had been so long his dear fellow-laborer; first as worker then as fellow-bishop. The hymn, "For all the

Saints who from their Labors rest," brought this service to a close. It will never be forgotten while life shall last.

But it was not Bishop Ingle that we left there that winter's day. We laid his body to rest, but somewhere in God's great universe he is to-day, somewhere God still can reach him with his tender care. And there his life goes on and expands and deepens. But not only so, his life goes on here; his work will follow him. He will live for us in spiritual energy; he yet speaks; "being dead, he yet speaketh," yes and will speak until

"From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost.

Alleluia."

A Brother's Tribute.

BY DR. W. A. P. MARTIN.

I WONDER if besides myself there is any foreigner in China who has a personal recollection of the Rev. S. N. D. Martin and his work at Ningpo! He arrived there along with me in 1850 and had put in eight years of earnest labor when ill-health compelled him to quit the field. In the retrospect of nearly half a century his brief term of missionary activity appears like a shadow. But would it not be better to compare such transient labors with a harrow that covers the grain? In passing over the ground it seems to leave no more impression than a shadow, but the next year a harvest follows in its track.

Up to the spring of 1858 we had been almost as inseparable as the Siamese twins. In boyhood we enjoyed the same sports—hunting, fishing, and swimming—in the forests and streams of Indiana. In youth we attended the same schools and took our first degrees on the same day in the State University in 1846. We then went together to the Theological Seminary at New Albany; and after three years of special study embarked on the same ship for China, November, 1849. There were no steamers in those days; and it took four months and a half from Boston to reach our station, after passing through all the zones, except the frigid.

To my brother fell the care of a boys' school first opened by the Rev. R. Q. Way. One planted and the other watered, and it might be hard to say which had the more important task. Some of his old students, now venerable grey beards in the Christian ministry, no doubt remember Mang Sien Sang with undying affection.

He being my senior, in dividing our patrimony, which consisted in a good name, he took the first syllable and left the second to me. We might, however, have done as well to choose other names, for who would recognize Martin under the distorted form of Mang Ting!

Not limiting himself to the care of the school, my brother did much in the way of preaching, especially in speaking at night to large audiences in a new church that attracted crowds of curious hearers. This was in the summer of 1857. Having to cross a river to reach his house after preaching he was tempted to indulge in his old sport of swimming. But he did it once too often, for on touching shore he was seized with a hemorrhage from the throat, which put an end to his life in China. No amount of medical skill could restore his voice, and after a few months he was ordered home.

He recovered sufficiently to preach an occasional sermon, but during his remaining life of forty-five years he never had charge of a church. On the Sunday preceding his decease, which occurred at Goldendale in the State of Washington on the 7th of October last, he preached in the village church by invitation of the pastor. In three months he would have completed his seventy-ninth and entered on his eightieth year.

It was my cherished hope to join him in his new home on the banks of the Oregon and to forget our years in fishing, hunting, and swimming; but God has called him to higher joy. If I am permitted to see that "land of pure delight," his will be one of the first faces that I shall look for and we shall knit again the ties that have been sundered by death.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Trained Educators for Mission Work in China.

IN response to the Educational Association's Appeal to the Missionary Societies of Great Britain and America, quite a number of replies have been received, and in nearly every case the reception of the Association's Appeal has been cordially received and favorably considered. Replies from American Societies were published in a previous number of the RECORDER. It will be seen that the one great hindrance at present is the lack of means, a condition of things that affects all branches of mission work, and which calls for earnest prayer from all who have at heart the world's conversion. While the letters are not very encouraging in definite promises of assistance, yet it is very gratifying to Christian educationists to know that the desired assistance is not withheld because of any lack of appreciation of the importance of this branch of evangelistic work.

Dr. C. M. Lacy Sites, the Association's General Secretary, has handed us a number of letters, from which we make the following extracts:—

Dr. A. Wardlaw Thompson, of the London Missionary Society, writes:

"Your appeal was submitted by me to our Board of Directors and heard with much interest and sympathy. Probably long before this letter reaches you, you will have an opportunity of meeting the deputation we have sent out to China to visit our Missions, and you will, I am sure, learn from them that the Society recognises very fully the value of educational work, especially at this critical point in the history of China. Unfortunately our difficulty in meeting such appeals is one which cannot be solved by any amount of sympathy with their object. The Society has now and has for some considerable time been spending year by year more money than it can get from its ordinary sources of income. The result is that we find ourselves hampered in the carrying on of our ordinary work, and prevented from doing what we ought to do for the maintenance of our present stations. Any fresh appeal that comes, however urgent, has to be

met with the one reply that we have no funds available for anything additional. Under these circumstances our Directors can only express their sympathy with the object of your appeal and their wish that they could respond by making special provision of the kind you indicate.

"The resolution of our Board was as follows: That the Directors have received with much interest the appeal from the Educational Union of China. They fully recognise the urgency of the present need for well-qualified educationists of high Christian character in connection with Christian missions in China, and they regret that the pressure of present responsibilities makes it impossible for the Society to attempt any immediate extension of this work in China in this direction."

Rev. Alex. Connell, B. D., Convener of the Foreign Missions Committee of the Presbyterian Church of England, writes:

"Your communication of September 30th I have now been able to lay before our Committee. I am instructed by them to say that they are in cordial sympathy with the aim your Association fosters. We have already on our own account taken action, as we have established an Anglo-Chinese College in Amoy and hope shortly to found another in Swatow. These are and are to be in charge of trained men who will keep before themselves the Christian education of the promising youth of China as a great end and one that is bound to affect powerfully the whole future of the Chinese Empire."

Secretary George Tonge, of the Church of England Zenana Missionary Society, writes:

"I beg to acknowledge the receipt of copies of the appeal of the Educational Association in China, which I have brought to the notice of the Committee of our Society. It falls in with what some of our own missionaries in the Fuhkien province have written as to the opportunity which the demand for education in China is giving for increased efforts on the part of the Christian church to supply the demand along with the Gospel of Jesus Christ. As a practical matter I am sure our Committee will bear in mind the importance of having the ladies who are sent out for educational purposes specially trained for the efficient discharge of their duties."

Secretary Chapman, of the United Methodist Free Churches Home and Foreign Missions Society, writes:

"Our Mission Society has changed its policy, or more correctly modified it, in the very point to which your circular refers.

"We have sent to China two Christian scholars—one 'M. Sc.,' one 'B. Sc.' in honours. The 'M. Sc.' also holds the Diploma of Education; he is a trained educationist. Neither of these gentlemen are ordained; they have been sent for educational work. Mr. T. W. Chapman, M. Sc., is at Wenchow, Principal of our college; Mr. H. S. Redfern, B. Sc., is at Ningpo, and will have charge of our college there."

Secretary B. Baring Gould, of the Church Missionary Society, writes :

" Be assured that we fully sympathize with you in the desire to meet the present craving of the Chinese for Western civilization. The Church Missionary Society has pledged itself on distinctly Christian lines in this direction on more than one occasion, but I regret to say that lack of men and means cramps us in carrying out our wishes. For the present the Society has done as much in this direction as is within its power."

Secretary F. Marcus Wood, of the China Inland Mission, writes :

" We are bringing this matter before our constituency by referring to it in our monthly organ, *China's Millions*. I hope in this way some of our friends may be led to take an interest in that particular branch of missionary work.

" You are probably aware that our Executive Council for the work in China is in Shanghai, and no doubt you have already brought the matter before Mr. D. E. Hoste, our General Director ; if not, I would advise you to do so, as, if any action is to be taken by this Mission, it must be through him."

Educational Association of China.

MEETING OF EXECUTIVE COMMITTEE.

THE Committee met at McTyeire Home, February 12th, 1904, at 5 p.m. Present: Dr. Parker, Chairman, Dr. Sites, Mr. Bitton, Miss Richardson and Mr. Silsby. There were also present, upon invitation, Dr. F. L. Hawks-Pott, Prof. N. Gist Gee and Messrs. Ya and Kyung, representing the Commercial Press.

The meeting was opened with prayer, and minutes of last meeting read and approved.

The following names were presented for membership and approved: Rev. John R. Gillispie, M.A., M.B.C.M., Moukden; Miss Rebecca Wilson, Sinchang, viâ Kashing; Miss E. M. Worthley, Foochow.

A communication from the Commercial Press was read, making certain propositions regarding their educational publications, and Dr. Parker, Dr. Pott and Mr. Silsby were appointed a committee to take this matter into consideration and report.

The Treasurer reported that, after sending £120 to Messrs. W. and A. K. Johnston for maps and charts, there remained in bank a balance of \$2,912.28.

Dr. Parker reported that the book sales at the Mission Press for the six months ending December 31st, 1903, amounted to \$2,912.28. He also reported that the Association's property had been insured to the amount of \$10,000 in the British Mercantile Fire Insurance Co.

Prof. Gee's book on "Stories of Insect Life" was accepted and 2,000 copies ordered; the cost being estimated at \$245.00.

Dr. Parker reported that two hand-books on Natural History had been placed in the hands of the Publication Committee.

Dr. Sites moved that a committee of three be appointed to draw up a plan for the next Triennial Meeting and report at the next meeting of the Executive Committee. The following committee was accordingly appointed: Dr. Sites, Miss Richardson and Prof. F. C. Cooper.

Dr. Sites reported that he had received from British Missionary Societies a number of replies to the Association's circular letter regarding the appointment of trained teachers, etc., which he would place in the hands of the Editorial Secretary.

The Committee adjourned.

J. A. SILSBY,

Secretary.

Correspondence.

THE CONQUESTS OF THE BIBLE.
To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: This is the title of the Annual Report of the British and Foreign Bible Society. The book has just come to hand. It is nicely got up, well bound, well illustrated, well divided as to subjects.

We sat down to read this Report of Bible work and were so engrossed with the story that we couldn't lay the book down till we had finished at the last page.

Reports are usually dry reading, given to statistics and matter of fact statements. But this Report of the Bible Society reads like a very enticing story. After perusal we cannot but glory in our

possession of the Bible—God's gift to us men, we cannot but rejoice at the freedom we enjoy in reading and using the Bible, we cannot but thank God for the most excellent work the Bible Society is doing in translating, printing and circulating the Scriptures.

Since reading this book our estimate of the work done by the Bible Society has vastly increased. Such a Report should be read by every missionary, and might very profitably be translated into Chinese for the instruction of the Chinese church.

We wish the British and Foreign Bible Society much increase in funds and usefulness this year of its centenary.

WM. DEANS.

WINTER CLASSES, ETC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Webster's paper in your December issue on "How to stimulate Bible Study among our Members," and Mr. Clayton's letter in the January issue suggesting a Chinese "Expositor's Bible," lead me to intrude a few words upon you in the way of recent experience. A new station presents opportunity for new methods; and settled here within the last fifteen months, where foreigners had never lived before, I thought it a good opportunity to put into practise the methods employed by brethren in other missions very successfully. We have therefore been conducting "Winter Classes" for the past two months, small classes it is true, but none the less valuable as a criterion of what might be done later on. The members, for the most part agriculturists, who during the winter time are more or less thrown on their own resources, having no regular employment in the fields, have been living on the Mission premises, providing their own food and reading daily with the writer. In this way we have finished a detailed examination of Professor Lindsav's Commentary on Mark's Gospel, issued in the well known "Handbooks for Bible Students" series, and are now gradually working our way through Mrs. Arnold Foster's "Chiu Yueh Wen Ta." Our method has been a laborious one; the men have been compelled to write out everything they have been told, but it has been well worth the trouble, for they now possess practically a Mandarin translation of the first named book, and by the aid of the

catechism are being familiarised with the principal events in Old Testament history.

I would heartily support Mr. Webster's suggestion as to the publication of a new series of catechisms. He will doubtless be pleased to know that a Methodist, like the present writer, has found the Shorter Catechism, as edited by good old Dr. White, exceedingly useful in the tuition of enquirers this winter, and only wishes some of our Manchurian friends would do for the church in China what Dr. White has done for the church in Scotland. A good catechism dealing with the New Testament and giving chapter and verse as an appendix to each question, is a great desideratum just now. I have added chapter and verse to the questions in Mrs. Foster's Old Testament Catechism.

Will some other brother or sister do for the New Testament what Mrs. Foster has done for the Old Testament? I feel sure such a catechism would be of very great value to country missionaries who, like myself, have to deal with the very rawest of raw material in our members.

Sincerely yours,

JOHN HEDLEY.

THE USE OF SHANGTI.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Referring to the remarks of T. C. in the January RECORDER (p. 42) relating to terms, I beg to observe:

1. There is no occasion to introduce a side issue of licentiousness—more or less—in the worship of the different heathen gods; it is outside the question.

2. It is simply a contrast between the true God and false

gods. "Thus saith God Jehovah, He that created the heavens . . . I am Jehovah; that is my name; and my glory I will not give to another, neither my praise to graven images". "Jehovah of hosts is his name . . . before it came to pass I showed it thee, lest thou shouldest say, 'mine idol hath done them and my graven image . . . hath commanded them' . . . For mine own sake, for mine own sake (emphatic repetition), will I do it, for how should my name be profaned? and my glory will I not give to another." (See Isaiah 42 and 48.)

3. As a matter of fact, how much has the worship of Shangti (heaven) done for the elevation and purification of the Chinese moral and social life? If educated Chinese are authority it has done nothing, not even exerting a restraining influence on their character.

4. Which of the half dozen or more Shangtis is supposed to represent the true God? This question has been asked the writer many times by readers of the Shangti Scriptures. It is a pertinent question.

5. I have talked with many literati, both Christian and non-Christian, and have not met with one who could point to a single passage in Chinese literature where self-existence and creatorship were attributed to any of the Shangtis. These, specially, constitute the non-transferable "glory" mentioned above.

6. God the self-existent One, God the creator, having impressed Himself indelibly on the

Jewish race, and largely on the other then dominant nations through the Jewish Scriptures, the generic term, which included all objects of worship, was of infinitely more importance for marking the difference between the true and the false after the Savior came, than any name, however sacred; and it is significant that the *name* of no other god is even hinted at in the New Testament or the Septuagint translation as admissible.

7. The *name* of an idol, especially where there are several of the same name, is much more difficult to christianize than the all-embracing generic *term* which is differentiated at once by the prefix true or false, until it takes its place ere long as representing the one true God; while the false gods will always be referred to in a way to indicate their nature, as in English of the present time.

8. An old literate, a devoted member of a church which always used Shangti, often said to the writer: "Shangti is so inextricably mixed up in the idolatrous nature-cult that it is impossible to build a stable church or a sound theology with that name as a foundation." Such statements are worthy of careful consideration.

I make these observations simply hoping thereby to incite others to a candid and careful investigation of this important subject, but decline all controversy as not likely to do any good.

C. A. STANLEY.

Our Book Table.

使徒實蹟誌, "The Records," based on Burton's "The Records and Letters of the Apostolic Age." By Rev. H. W. Luce. American Presbyterian Mission Press. Thirty cents.

A few days since I was delighted to find a bundle of these books—which I had ordered in advance—placed upon my desk, and the day following I found myself personally in need of the book. I also found that it readily answered my questions.

This book, which might be named *The Acts in Harmony with the Epistles*, fills an important gap in Bible study. As the Preface informs us the "book is based on Burton's *Records and Letters of the Apostolic Age*; the general plan being the same as that of the *Harmony of the Gospels for Historical Study*."

It goes without saying that both of these books should be in the library of every preacher and of every student of the Bible. They will also prove to be just the text books needed in colleges, theological seminaries, and Bible classes, wherever the Mandarin Colloquial is used.

The author, in the preparation of "The Records," has had two principles in mind: (1) that the *Bible* shall be the text-book for all who can read Mandarin, and (2) that study of the Bible must be *historical* to be of enduring and progressive value.

The abbreviations indicating the various Books of the Bible are carefully worked out, and these, with Mr. Luce's method of rapid notation, make it possible for the student to note down in a moment passages from dictation. This feature of the book

has a distinct value for class work.

Nearly one-third of the book, at the end, is taken up with notes, prepared with great care by the author. These notes, as also the text itself, contain a multitude of cross references to passages in the Epistles, and also to the Acts, the whole giving the evangelistic and doctrinal history of the period and making a most useful *Harmony of the Acts and Epistles*.

The maps illustrating the travels of St. Paul are just what the book ought to contain, and will be specially welcome to the Chinese student. These maps are intended to contain every place mentioned in the Acts and Epistles.

To some it will be of interest that the text is that of the Tentative Revised Version in Mandarin, while the notes are in Easy Wên-li. The Records, like the *Harmony of the Gospels*, is an octavo, handsomely printed on good paper by the American Presbyterian Mission Press, Shanghai, and is for sale in paper covers at thirty cents.

We are glad to give the book our benediction as it goes out on its errand of blessing.

CHAUNCEY GOODRICH.

T'ungchow, near Peking,

February 12th, 1904.

The Fortunate Union, 好運傳. Edited, with notes, by F. W. Baller. Shanghai: Presbyterian Mission Press, 1904. Price \$1.50.

This Chinese novel in eighteen chapters is a tale of social life,

and although lightly esteemed by native scholars, contains many idioms, phrases, etc., that the foreign student of Chinese should know. The book contains the Chinese text printed in clearer type than that of the ordinary copies bought in the native book shops. The English notes are printed below.

The Fortunate Union has been translated into several European languages, and it is interesting to know that it was rendered into English with notes and illustrations by John Francis Davis, F.R.S., as far back as 1829. It is the duty of the missionary to acquaint himself with every variety of literature in order to equip and qualify himself for preaching to all kinds of people. A knowledge of Chinese derived mainly from translated Christian literature and foreign phrase books, is very superficial and inadequate. The foreigner is apt to speak in *Chu shens* and periods with a woeful paucity of conjunctions, expletives and other parts of speech which are not absolutely necessary to make sense, but which nevertheless are necessary to make a finished speaker, and this the missionary should strenuously strive to be.

To attain this end we recommend this volume to the student, not as a recreation but as a study with the object in view of polishing his shafts of truth for successful warfare against the powers of evil.

S. ISETT WOODBRIDGE.

ACKNOWLEDGMENTS.

Books in Chinese by the Diffusion Society :—

The Indian Penal Code, 1860, amended up to February, 1898. Translated by Rev. James Sadler. 3 Volumes.

Picciola, or the Prison Flower. Translated by Laura N. White. White paper. Illustrated.

The Life of D. L. Moody, by his son. Translated by Wang Yin-chwang. 2 Vols.

Ancient Civilizations. Egypt, Babylonia, Assyria, Phoenicia, Judaea, Media, Persia, and India. From Barnes' General History. Translated into Chinese by Rev. Gilbert Walshe.

The Chinese Christian. December, 1903. Vol. I, No. IV. Quarterly. Organ of the Chinese Christian Union.

Easy Wên-li, Union Version of the New Testament. Tentative edition. Published at the request of the Easy Wên-li Revision Committee. British and Foreign Bible Society.

The Commercial Press have sent us a very neat little Diary for the Chinese, bound in blue cloth, with a half page for each day; the date in Chinese being given at the top of each day and the foreign date by the side. There is also a small space left in each day for things specially to be noted and remarks on the weather. At the end of the book are a number of useful tables, geographical information, places for accounts, etc.

From the same source we have also received Lessons on Chinese History, in two volumes, by Yao Tsu-i, M.A.

Editorial Comment.

THE smoldering volcano has at last burst forth. Japan, unable longer to endure Russian duplicity and tergiversation, has begun the conflict, and if she has not astonished the world she has doubtless very much astonished her opponent. Probably the sympathies of the greater part of the civilized world are with the little island kingdom, and while it would not be wise to make predictions based on the so far victorious progress of Japan, yet it looks very much as if the great Russian Bear had been hibernating, and that she was about to arouse to a painful and ignominious awakening. She has been too proud of her own prowess to enable her to notice the growing strength and vigor of her adversary. There is, too, this great difference between the two nations. The whole soul of the Japanese is in the war and every fiber of his being thrills as he goes forth to battle, while we fear that with many of the Russian soldiers there is only a half-hearted interest in the result and in many instances hatred of the government which has not treated him as he thinks he deserves. And if Japan succeeds in driving Russia from Manchuria, we do not believe she will ever again be able to regain her prestige there. China herself, now that she realizes that Russia is not invincible, and that even Ja-

pan can defy her, will in a few years be able to throw such an army into Manchuria as will forever debar Russia from again getting a footing.

The world will wait with eager interest the results of the next few months. Japan and progress, or Russia and retrogression—which will it be?

* * *

WE take the following from the recent treaty between Russia and Tibet :—

Art. 3.—Entire liberty in what concerns Russian Orthodox as well as Lamaist worship will be introduced in Tibet ; *but all other religious doctrines will be absolutely prohibited.* For this purpose the Grand Lama and the superintendent of the Orthodox Peking Mission are bound to proceed amicably and by mutual consent, so as to guarantee the free propagation of both religions and take all necessary measures for avoiding religious disputes.

This shows clearly and unmistakably what Protestant missions would have to expect if Russia gains the ascendancy in Manchuria. Some very good people seem to entertain a fear as to what may be the results if Japan is victorious, and China and Japan form a combination to the mutual advantage of both. We confess to very little apprehension on this score. Certainly nothing that Japan has so far done justifies any such anticipation, and we much prefer to

contemplate the uncertainties that may lie along this road to the certainties which confront us if Manchuria is under Russia. Of course Japan will do her best to utilize victory to the utmost to her own advantage. She would be totally unlike other nations if she did otherwise. But we also believe that she will be wise and progressive, and will not attempt to exclude other nations from a fair share in the results, by giving an open door, to gospel as well as trade, and our hopes are all for the best.

* * *

A FRIEND writes us as follows: "We have lost seventeen students from the College by a rebellion against authority that had literally nothing for an excuse. At last, after patience had been exhausted, they proposed to return and acknowledge fault, making no stipulations. At this point the faculty decided to suspend them from the privileges of the College for the school year, only allowing them to return the coming year on proof of thorough repentance of their wrong. This is an out-cropping of the new Chinaman, a rather trying personality to deal with, but in time he will find his bearings and learn that liberty does not mean the right to trample on constituted authority." If this were a solitary case it would, perhaps, not be worthy of mention. But the like has occurred and is occurring in various institutions of learning, both government and missionary, in different parts of the

land. And the same spirit is pervading many who are not in schools of learning. There seems to be a consciousness of a new want, but the most absurd ideas of how to meet that want. REFORM seems to be writ large before their mind's eye, but they haven't the remotest conception of what true reform consists in. Consequently it is not strange that the Empress Dowager and others are chary of what the new learning seems desirous of inaugurating. It is another instance of where a *little* knowledge is a dangerous thing. We fear it will take long and lead through many dangerous paths before China can come out into the condition of stable government and enlightened rule. If she only had men of such public spirit and enlightened common sense as Japan has had, it would be vastly different.

* * *

THE largest field for the work of the Young Men's Christian Association in Shanghai is among the Chinese, although this feature attracts less attention in the English press. From the annual report for 1903 we note that of the 848 members, 446 were Chinese and seventy-five were Japanese. In the Chinese department 223 different men have been studying in the day and evening classes under eleven foreign and eight native masters. In the foreign and native departments of the Association sixteen religious meetings and fourteen Bible classes are con-

ducted weekly. The last week in January, when no special effort whatever was made, 679 men attended the various religious meetings in the Association. The native Association is greatly crowded in its rented building in Peking Road, and for lack of space has been obliged repeatedly to decline to receive applicants.

We are glad to learn that Mr. Lewis, the General Secretary for Shanghai, has returned from America with more than \$100,000.00 Mexican for the erection of a permanent building for the Chinese department. With him have come as Assistant General Secretaries Mr. Arthur Rugh, B.A., Travelling Secretary of the Student Volunteer Movement, and Mr. W. W. Lockwood, Ph.B., Assistant General Secretary of Omaha, Nebraska. Both will be located in Shanghai.

In this connection we are pleased to refer to the fact that Miss Martha Berniger has been appointed by the World's Committee of the Y. W. C. A. in London as the first Y. W. C. A. Secretary to China, and that before long she hopes to open up a Y. W. C. A. home among the thousands of mill women in Shanghai.

* * *

WE have received the prospectus of the South China Medical College, Canton, which opens up with a frontispiece of a fine three storey building, already partly furnished, but still awaiting further funds with which to completely equip

and prepare for students. \$17,000 have already been spent. The course will be four years and will embrace all the branches pertaining to the regular course of medicine and surgery.

Matriculation fee will be \$10.00 and tuition \$70.00, and it is hoped that the institution will be largely self-supporting. This College is an outgrowth of the Medical Missionary Society's Hospital, Canton, for so many years presided over by the late Dr. Kerr, and latterly by Dr. J. M. Swan. Of their work it is said that during the last ten years alone there have been over 250,000 visits of out-patients to the hospital, and about 20,000 in-patients have been treated, while nearly 30,000 surgical operations have been performed. We trust that the new College may be a success in every sense of the word.

* * *

It was with great pleasure that we announced in the Book Table department of our January issue that Rev. W. A. Cornaby, of Hanyang, had been appointed to join the regular staff of the Diffusion Society with the special purpose of starting a weekly paper for the general literary public of China. Since then the plans indicated have happily materialised, and as we go to press the first number of the *Chinese Weekly*, or 大同報, comes to hand, the 29th of February being its birthday. It amply justifies our high expectation and shows that there

is a field for this new journal that has not been touched, and could not be adequately worked, by *The Review of the Times*, *The Chinese Christian Intelligencer*, *The Chinese Christian Review* or other journals, all of which have been doing such good service in their own lines.

* * *

THE scope of the new paper can best be indicated by a glance at the contents of the first number. Opening up at the literary section, which is so printed as to readily bind up in Chinese style, we find the editor laying down the principle that the true national standpoint is the one in which we find an adequate recognition of international rights. The Chinese certainly will be greatly the gainers if they can grow out of their parochial form of nationality into the sympathetic and broad-minded view of things in general which is rendered so necessary in these days of increasing national intercourse. The other important article in the literary section is contributed by Dr. Richard. His subject is the "Pacification of China," and we trust the good advice given will have a thoughtful consideration by the rulers of China. The news section is thoroughly up to date and contains a mass of carefully compiled information which

will increase the readers' knowledge of geography, history, political economy and other important subjects. Altogether, from the Christian standpoint from which all is viewed, to the editorial attention to artistic arrangement of letterpress, there is much ground for cordial felicitation of the editor and his Society.

* * *

WE confess to having a special interest in this new departure through perusing an appeal for fifty thousand daily prayers which we see appeared in the organ of the great body to which Mr. Cornaby belongs. Amidst matter of great interest which we wish we had the space for reproduction Mr. Cornaby links together China's needs and the unique opportunities she presents for a general Christian paper, with those spiritual forces which can only be grasped by those in touch with God and applied to the special purpose of bringing the world into touch with God. Mr. Cornaby reminds the readers of the *Methodist Recorder* that the measure of our present Christianity is the measure of our interest in the Kingdom of our Redeemer everywhere. A quarter of the human race, when realised as such, cannot but powerfully affect the hearts of all citizens of "the Kingdom."

The amended Kuling Appeal which we publish with this number (see page 156) arrived after our pages were already made up, but we have delayed publication a day or so in order to be able to present it to our readers with this issue. We are not able to give the names of those who signed for their Societies, but these will be given in the subsequent publication of the Appeal in folder form for general distribution. In all, so far, there are 38 names representing Societies or Missions totaling 1,326 members.

Missionary News.

We understand that the Rev. J. Wallace Wilson has been transferred from the Chungking work of the L. M. S. to the new work of the Society in the interesting province of Hunan.

The New Church at Kuling.

KULING COUNCIL.

EXECUTIVE COMMITTEE.

The Council, in accordance with instructions received at a Special Landrenters' Meeting, herewith present a statement of the need for erecting a new church at Kuling, and issue an appeal for help in the project.

First of all it does not require any consideration of the future growth of Kuling to state that a larger and better building for divine worship is needed. Even for present uses the church, as it stands, is inadequate. This fact was made very evident at the special meeting of Landrenters to consider the subject, held on August 28th last, as well as at an informal meeting on the day previous, when the whole subject was thoroughly discussed.

At the final meeting, when formal action was taken, fifty voters were present (twenty more than required for a quorum), among whom were many of the oldest and best known residents of the Yangtsz Valley, including representatives of the former Estate Trustees and of the outgoing and new Councils. The discussion was full and exhaustive and the enthusiasm marked. At the final ballot, the vote in favour of a new and enlarged

church building, more worthy of the worship of Almighty God, and more adequate to the demands of Kuling, was passed unanimously. The motion was introduced by Mr. E. S. Little, seconded by Dr. John, and was supported by Bishop Ingle, Rev. A. Foster, Dr. C. J. Davenport, Rev. T. J. Arnold, Rev. L. H. Roots, Rev. J. E. Williams, Dr. J. B. Woods, Rev. F. E. Meigs and many others who urged in favour of a new church, among other reasons, the following:—

I. The inadvisability of making additions to the present building, or alterations, because of the way it is placed and because its acoustic properties would be impaired and its appearance ruined. The expense of putting the old building into condition, to stand new additions would, by no means, be small, and even then the question as to durability would remain. This was shown by the report of a competent committee of five, appointed by the Church Council to examine, and report on, the state of the present edifice. The Committee was strongly in favour of a new church and against any plan for altering the existing one, while stating the immediate necessity of repairs, if the building is to be preserved in good condition.

II. The need for an Auditorium or a Hall, where business meetings, entertainments, concerts and lectures can be held, is strongly felt, and would be met by the retention of the present building for this specific purpose, after the new church is erected, and in this way also the necessity for introducing into the

church, gatherings not always suitable to a house of prayer, would be avoided. Thus not only would an available hall be added to the Estate attractions, but also the desire of many would be made possible which found expression in the motion unanimously carried at the meeting of August 28th, "That the new church be used for religious purposes only; purely secular meetings being held elsewhere." By transferring all worship to a new church edifice provision would be made for many a useful feature of summer recreation, which is not considered advisable, or perhaps reverent in the house of God.

III. The growth of Kuling, involving in the future still greater crowding and discomfort in the present church than now exists. The population is steadily increasing. The report of the Council at the last Annual Landrenters' Meeting, after giving the chief reasons for the success of Kuling as a sanatorium—its climate, water supply and accessibility—stated in proof of the growing recognition of the value of these features, the census of August 5th, 1903, which showed an increase of fifty-nine persons on the Hill over the census of the same day in 1902—the total number being 663, of eleven nationalities. The report adds that "the manager has received intimation that twelve more houses are to be built in the immediate future (the number of those desiring to build has increased to over thirty since this was written). Every house on the Estate (135 in all) has been occupied this season, and the manager has had to refuse more than thirty applications for houses, simply because the supply is so inadequate to the de-

mand. As in past years there have also been many applications for apartments, or for boarding accommodation, for which, at present, there is no provision whatever. Applications for new lots are also constantly coming in. All these facts show the urgent need for securing the extension of the Estate."

The action to build a new church was not taken, however, merely in view of future needs, but more particularly to meet present necessities. Yet, any such action now, if it be wise, must be determined with judicious foresight, which will provide for all future contingencies. The extension of the Estate, we believe, will certainly be effected sooner or later, and in that event a much larger church will be needed than is likely to be built at present. The proposition, as put forth by the meeting of last August, is to secure plans for a large and handsome church so designed that it can be built in sections as need arises. *There is no intention of building more than the first portion, to seat approximately 650 persons, within the next two or three years, so that this appeal is for funds to cover that part only.* It is estimated that the sum of Mex. \$7,000 or \$8,000 will cover the immediate expenses, and that the total cost of the completed church, as finished, years hence it may be, will not exceed ten to twelve thousand dollars. The part to be erected first may be so constructed that in case no addition later is desired, it will still be complete, symmetrical and stately.

The question of site for the new church was purposely left open by the meeting, which voted on motion of Dr. John, supported by Bishop Ingle, that the matter be referred to the Council, which

shall take into consideration the report of the Committee on Sites, appointed by the Church Council, and shall refer the matter to the next Annual Landrenters' Meeting for consideration. This action precludes the possibility of error, or of undue haste, and ensures a decision which will be satisfactory to the majority of the residents.

But while the matters of secondary importance are left to the next annual meeting, the directions to the Council to proceed at once in the preparation of plans, and in soliciting subscriptions, were direct and explicit; and we therefore ask, with good hope of a prompt and enthusiastic reply, a liberal response in gifts and prayers for this worthy object.

C. G. SPARHAM,*

Chairman of the Council.

S. H. LITTELL.

Honorary Secretary.

A Cheap, Easily-made Blackboard.

Take heavy Manila paper, sufficient to cover the surface wished, and paste this on to the walls where the blackboard is desired. Use ordinary Chinese flour paste, to which add a little bichromate of potassium to prevent dampness affecting it. Paint with the following preparation:—ninety-five per cent. alcohol, one quart; shellac, one-fourth ounce; lamp-black, two ounces; pumice stone, one ounce; rotten stone, one ounce; ultramarine one ounce. Dissolve the shellac in the alcohol over night, then add the other ingredients. The friend who furnishes this receipt says: "For my boards (paper) I doubled this receipt. The ultramarine I was not able to get,

so that was left out." The writer saw a blackboard so prepared, extending nearly or quite the side of a school room, and it certainly looked substantial and durable, and the one who used it said it was very satisfactory.

Bible Work in Japan.

About eight years ago the agent of the American Bible Society was on his way to Korea, and while waiting for a steamer at Nagasaki, made the acquaintance of a young Russian Jew, who had fled from that country on account of the disabilities under which his people lived and the injustice with which they were treated.

This young man had read a little about Protestant Christianity in some works of the German philosophers, and he felt a strong desire to learn if Christ really fulfilled the prophecies recorded in the Old Testament concerning the Messiah. During his short stay in Nagasaki he had been seeking for light upon this subject, and the result was that he became convinced that Christ was the true Son of God and the Savior of the world. At his urgent request he was baptized by the Rev. Mr. Pieters, who had been his teacher and whose name he afterwards adopted.

It was then arranged that Mr. Pieters, the young convert, should go to Korea as a colporteur of the American Bible Society. With unusual rapidity he learned both the English and the Korean languages, so that in the course of three months he was able to begin active work.

At the end of his first year, when the rain and heat made it impossible to travel and the Royal Hospital was filled with cholera patients, he volunteered

to assist the doctor in charge by taking the oversight from six o'clock at night until the following morning, and this was done during the whole period of his summer rest from the work of selling the Scriptures.

The next summer vacation was spent in making a translation in metre of Psalms to be sung in the church services and others for general use. The translation was so well done that fifteen hundred copies were subscribed for and printed with funds supplied by the missionaries.

After four years of faithful and successful work in the circulation of the Scriptures he went to the McCormick Theological Seminary in Chicago and took a complete course in theology. At the end of his course, which he passed with great credit, he obtained a prize scholarship of \$600, which was available for two years of post graduate study of the oriental languages.

Being anxious to enter the mission work as soon as possible he gave up the scholarship and was appointed as a missionary to the Island of Cebu in the Philippines. He was married in August, and with his wife left at once for their field of labor. After some months at Cebu they were transferred to the Silliman Institute at Dumaguete. Although but a short time in the latter place he has already translated and published a small book of hymns in the Vissayan language that will be of much value in the work. Should he continue in the Islands or return to Korea his gifts as a linguist and his capacity for efficient work will make him useful. . . .

During a number of years the work of Bible distribution in Japan was carried on by three separate agencies, representing

the National Bible Society of Scotland, the British and Foreign Bible Society, and the American Bible Society. The impossibility of conducting such operations without friction and rivalry among the colporteurs and also the waste of money and labor involved, led the three agents to ask for a consolidation of the work under a joint committee representing the three Societies. This was agreed to, and the plan went into operation on the 1st of July, 1900, and has been continued until the first of this year.

Now the work has grown so large, and the difficulties of transportation and proper oversight are such, that it has been arranged to divide the field, and the western portion is allotted to the two British Societies while the eastern part is to be supplied by the American Bible Society.

The past year has been the best yet in the history of the distribution of the Bible in Japan.

The total circulation has been 167,825 volumes. Of this number there were 6,268 Bibles, 56,817 Testaments and 104,740 portions. To this may also be added 5,367 volumes damaged by fire and sold at special reduced prices. The increase in receipts was \$1,207.

A very interesting fact in connection with the circulation of the Word of God in Japan is the sale during the past year of 15,842 English Bibles and Testaments, while the demand is increasing all the time. These books have been purchased very largely by students, in order to learn what the religion of Christ is. From such a large sowing of the Word there must be large results.

H. LOOMIS,

Agent A. B. S.

Statistics of Missions whose Head-quarters are at Hangchow
for the Year 癸卯 ending February 15th, 1904. (See
p. 153.)

MISSIONARY SOCIETIES, MISSIONS, AND CHURCHES.		Actual Com- municants.		Baptized (adults) dur- ing the year.		Applicants (accepted) for baptism.		Contributions (by Chinese only) to (1)	
		M.	F.	M.	F.	M.	F.	Church support.	Alms, Miss., etc.
CHURCH MISSION- ARY SOCIETY, C. M. S. }	1864, <i>Hangchow</i>	82	64	16	15	26	25	\$232.00	\$224.70
	1876, <i>River Hsiens</i>	31	35		14	12	7	34.66	15.36
	<i>Chu-ki, West</i>	163	67	27	6	80	20	270.00	100.00
	<i>Chu-ki, East</i>	96	43	10	5	30	17	125.00	99.00
	<i>P'u-kyang</i>	5	4		12		6	31.00	.....
	<i>Chi. C.M.S. }</i>								
	<i>District.</i>	3	4	6	3	3	1	12.81	2.64
Totals		597		114		227		\$1,147.17	
AMERI- CAN PRESBY- TERIAN MISSION, NORTH, A.P.M.,N. }	1865, <i>Hangchow</i>	85	56	15		15	1	\$233.47	\$982.00
	<i>Sin-z</i>	44	24	17		8	5	76.23	5.00
	<i>Hai-ning</i>	5	5	2		2	1	.....	.....
	<i>Tong-yang</i>	48	38	9		7	5	32.00	1.00
	<i>P'u-kyang</i>	10	2	...		6	1	.....	.....
	<i>Yi-wu and }</i>								
	<i>Dzang-loh }</i>	5	3	...		...	...	.....	.....
Totals		325		43		51		\$1,329.70	
CHINA(2) INLAND MISSION, C. I. M. }	1866, <i>Hangchow</i>	28	27	...	...	2		\$68.90	\$15.28
	<i>Siao-san</i>	29	30		11	12	5	28.40	.....
	<i>Chu-ki</i>	35	17	...	...	...	...	22.00	.....
	<i>Sin-dzen</i>	9	5	...	...	...	...	5.00	.....
	<i>Dong lü</i>	11	4	...	...	...	...	6.30	.....
	<i>Yü-ang</i>	20	10	...	...	...	...	20.80	.....
	<i>Lin-an</i>	28	10	...	...	...	...	20.00	.....
	<i>An-kyih</i>	6	3	...	...	1	2	7.45	.....
Totals		272		20		22		\$194.13	
AMERI- CAN PRESBY- TERIAN MISSION, SOUTH A.P.M.,S. }	1868, <i>Hangchow</i>								
	<i>Tien-swe- gyao }</i>	23	42	2	3	2	16	\$74.75	\$17.82
	<i>T'ai-bin-gyao</i>	21	22	8	1	11	3	51.00	8.60
	<i>Tsa-kyä-gyao</i>	7	8	1	1		5	13.66	2.86
	<i>Teh-ts'in- hsien }</i>	108	54	26	10	26	14	162.86	46.03
Totals		285		52		77		\$377.58	
Presented									
Annual Totals	Feb. 16, 1904	1,479		229		377		\$3,048.58	
"	Jan. 29, 1903	1,346		201		362		1,972.66	
"	Feb. 8, 1902	1,259		111		356		1,684.36	
"	Jan. 31, 1900	1,113		173		251		1,357.36	
"	Feb. 10, 1899	990		115		322		1,493.30	
"	Jan. 2, 1898	1,009		126		285		1,332.22	
"	Feb. 2, 1897	971		155		192		1,038.44	
"	Feb. 3, 1896	876		131		189		750.01	
"	Feb. 6, 1894	685		79		117		707.14	
"	Feb. 17, 1893	662		165		115		718.24	
"	Jan. 30, 1892	575		93		93		624.00	
"	Feb. 9, 1891	486		82		137		550.90	
"	Jan. 21, 1890	443		53		100		314.67	
"	Jan. 31, 1889	430		32		75		496.13	
"	Feb. 11, 1888	442		30		69		411.80	
"	Jan. 28, 1884	350		36		41		320.00	

(1). The last column comprises considerable gifts towards Church-building, some \$1,100 or \$1,200 in all; also fairly large subscription to native missionary enterprise.

(2). The returns from C. I. M. are obviously incomplete; but, the pastor assures me, *only in the money columns.*

HANGCHOW, *February 18th, 1904.*

MY DEAR SIR: I am permitted once more to send you our Hangchow missionary statistics,* which were presented at a full meeting of our local Christians in the Sin-ih Dang on China New Year's morning. Nearly all the resident missionaries and native clergy were present, representing all the evangelical missions in the city.

In some respects we have real cause for thanksgiving. Churches with an aggregate of 1,479 communicants (compared with 350 in 1884) had subscribed for purely Christian objects \$3,048.58 (compared with \$320 in 1884). Of this total a sum of more than \$1,100 was given towards providing church accommodation in the city or country pastorates. And of this about \$900 was the gift of Chinese Presbyterians towards their fine new church.

In the Anglican communion the contributions by their own parishioners towards the pastor's salary-fund reached a total of \$627, considerably more than enough to pay the moderate stipends of our three pastors. Besides this our Christians had contributed liberally to their own Missionary Society (C. C. M. S.). A comparatively large sum subscribed with a view to establishing a secondary school or college, with English in the *curriculum*, is not included, nor are subscriptions to the C. M. S. hospital.

The progress of Christianity in the city does not keep pace with that in the country districts; the latter standing for sixty-nine per cent. of the whole. And it is a cause for anxiety that, *with one or two exceptions*, the proportion of male to female Christians in the country pastorates and missions is unnaturally large; the men being more than twice as numerous as the women. The large areas of the country pastorates and mission districts, and the inadequate supply of, especially, female teachers, accounts for this in large measure. But a want of sympathy and zeal on the part of nominally Christian husbands and fathers, and in some cases their unspiritual motive in the profession of Christianity, are partly responsible, I fear, for the unnatural proportion.

Once more commending our united work to the compassion of our common Lord, and the prayerful sympathy of our Christian brethren, I am,

Yours very faithfully,

G. E. MOULE.

* See opposite page.

Canton Notes.

The series of united evangelistic meetings held in Canton city recently proved successful beyond all expectations. Such large and enthusiastic meetings have never been witnessed before in the South China mission field.

Several of the missions had large additions to their membership as a direct result, while there was probably no Protestant mission at work here which did not in some way share in the blessing. The committee having charge of arrangements and all who gave their strength to the effort unite

in acknowledging that the striking success is due to the gracious energy of the Divine Spirit in answer to earnest united prayer. The result of this mission proves beyond question that the reaping time has come. What a valuable object lesson it must have been to both Christians and heathen to see mission churches of every name sinking out of sight for a while their minor differences that they might magnify more effectually the great truth common to each—salvation for all men through Christ only!

On Wednesday, January 27th, the usual meeting of Missionary Conference was held at Rev. A. A. Alf's house on Fati. Office-bearers were elected for the year; Dr. Noyes being voted to the chair. Dr. Simmons elected vice-chairman and Rev. C. E. Spore secretary. The essayist was C. C. Selden, M.D., Ph.D., and his subject "A Work for the Chinese Insane and its Results." The hope was expressed that this excellent paper would be published in the columns of the *RECORDER*. The first Refuge for Insane founded in the empire has well justified its existence. All honour to the memory of its founder—the late Dr. Kerr—and its present self-denying superintendent.

The American Presbyterian Church in Canton has suffered loss in the decease of the faithful pastor of Second Church, Rev. Kwaan Toi. At the funeral service on February 8th there was a large attendance, representing all the missions labouring here, and warm testimony was borne to the late pastor's zeal, wisdom and holy character.

GEO. H. MCNEUR.

CANTON, *February 18th, 1904.*

Basis of Union in Educational Work.

With grateful acknowledgment of God's goodness and mercy extended to us in the past, and with prayer for His continued blessing upon our work, we the members of the AMERICAN PRESBYTERIAN MISSION and of the ENGLISH BAPTIST MISSION in Shantung agree to unite in organising three Colleges, namely, an Arts College at Weihsien, a Theological College at Chingchoufu, and a Medical College,—the location and conduct of which shall be determined hereafter,—with the following provisions:—

ARTICLE I.—AIM AND POLICY.

Section 1.—The aim of the United Colleges shall be first and foremost the furtherance of the cause of Christ in China.

Sec. 2.—The purpose of the Arts College shall be to give a liberal education of a distinctively Christian character to young men chiefly from Christian families, and the work of the College shall be in the Chinese language.

Sec. 3.—The purpose of the Theological College shall be to provide Theological training for Pastors and Evangelists; the instruction given therein shall be in accordance with evangelical truth as commonly believed and taught in the Presbyterian Church of America and the Baptist Churches of Great Britain.

Sec. 4.—In connection with the Theological College there shall be a preparatory course of study for those who need it.

Sec. 5.—Each Mission reserves to itself the right to carry on, at its own institutions, courses for lay preachers and village school-masters.

Sec. 6.—Denominational instruction on the subjects of church government and baptism shall be separately provided for by the respective Missions.

ARTICLE II.—MANAGEMENT.

The Colleges shall be under the management of one Board of Directors, who shall be elected by the two

Missions, and responsible to them, and who shall be under the ultimate control of the two Missionary Societies.

ARTICLE III.—CONSTITUTION OF BOARD OF DIRECTORS.

Section 1.—The Board shall consist of six Directors, of whom three shall be appointed by each Mission to serve for three years, one from each Mission to retire annually and his place to be refilled. In the first election of Directors, one shall be chosen for one year, one for two years, and one three years, by each Mission.

Sec. 2.—The foreign members of the Teaching Staff shall have the privilege of attending the meetings of the Board for purposes of consultation, but without voting power, except that the President of each College shall have a vote in all matters relating to that institution.

Sec. 3.—Whenever a Director is absent on furlough, he shall be considered to have resigned, and his Mission shall at once elect a successor to complete his unexpired term.

ARTICLE IV.—MEETINGS AND FUNCTIONS OF BOARD OF DIRECTORS.

Section 1.—The Board shall meet for general business at least once a year at one of the Colleges.

Sec. 2.—Special meetings of the Board shall be called by the Chairman upon the written request of three members. A month's notice shall be given specifying in writing the business to be considered, and no other business shall be transacted.

Sec. 3.—Four Directors shall constitute a quorum for the transaction of business, and no motion shall be declared carried unless four affirmative votes are cast.

Sec. 4.—Full minutes of all meetings of the Board, and all reports of work shall be presented without delay to the Societies in London and New York, and to the Secretaries of the Missions in Shantung.

Sec. 5.—The Board of Directors shall elect all permanent members of the Teaching Staff, but the election of Presidents shall be endorsed by the Societies in London and New York. The President of each College shall make appointments to the Chinese Teaching Staff of his institution, after collective consultation with his colleagues, subject to the endorsement of the Board of Directors at its next meeting.

Sec. 6.—The Board shall consider and decide upon the curriculum of

each College, which shall be submitted by its President on behalf of the Foreign Teaching Staff.

Sec. 7.—The Board shall consider and pass upon the estimates of College expenditure, which shall be prepared and presented by the Foreign Teaching Staff of each College, shall determine the share to be borne by each Society, and shall forward the estimates to the Missionary Societies in New York and London.

Sec. 8.—All the acts of the Board of Directors shall be subject to the review and control of the Baptist Missionary Society in London and of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

ARTICLE V.—TEACHING STAFF.

Section 1.—The two Missions shall be, as far as possible, equally represented on the Teaching Staff of each College.

Sec. 2.—The Foreign Teaching Staff of the Arts College shall consist of at least four men.

Sec. 3.—The Foreign Teaching Staff of the Theological College shall consist of at least two men.

ARTICLE VI.—OWNERSHIP OF COLLEGE PROPERTY.

Section 1.—The College plant at Wehsien shall remain the property of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

Sec. 2.—The College plant at Chingchoufu shall remain the property of the Baptist Missionary Society in London.

Sec. 3.—Any endowment shall be vested in the Board of Foreign Missions raising it, and the income thereof shall be applied to the expenses or equipment, for which that Board is responsible.

ARTICLE VII.—FINANCE.

Section 1.—The Presbyterian Mission shall provide residences for the Teaching Staff at the Arts College.

Sec. 2.—The Baptist Mission shall provide residences for the Teaching Staff at the Theological College.

Sec. 3.—If either Mission shall occupy more houses for its teaching staff than it provides, it shall pay rent for that excess.

Sec. 4.—All cost of repairs and upkeep of property shall be borne by the owners.

Sec. 5.—The salaries of the Foreign Teachers shall be paid by their respective Missions.

Sec. 6.—The current expenses of each College shall be shared equally

by the two Missions. Current expenses shall be defined to include travelling expenses of Directors and members of Teaching Staff in attendance on Board meetings, repairs and upkeep of apparatus, salaries of Chinese teachers, heat, light, attendance, and such other items as the Board of Directors may determine.

Sec. 7.—The distribution of items of expense other than those already mentioned in this article shall be determined by the Board of Directors.

Sec. 8.—The two Missions heartily approving the principle of self-support urge the Board of Directors to extend its application so far as practicable.

ARTICLE VIII.—AMENDMENTS.

Section 1.—Amendments to this agreement may be made on the initiative of either Mission, or of the Board of Directors, after six months' notice in writing, and shall require for ratification the approval of the two Missions in Shantung, of the Baptist Missionary Society in London, and of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

Sec. 2.—In the event of either Mission desiring to withdraw from the union, notice of not less than two years shall be given to the other Mission.

Whenever this agreement shall have been ratified by the two Missions in Shantung, and approved by the Missionary Societies in London and New York, the Missions shall forthwith elect the members of the Board of Directors, whose duty it shall be to put into operation as soon as possible the provisions of this agreement.

An Urgent Appeal.

[See page 147.]

In 1907 the Protestant churches will celebrate the HUNDREDTH ANNIVERSARY of the sending forth of Robert Morrison, which was the commencement of their mission work in China. Following on the lines on which the Church Missionary Society was guided to prepare for the celebration of its centenary year, the missionaries of China desire to bring before the Home churches a

THREE YEARS' ENTERPRISE

in preparation for the right commemoration of the China Missionary Centenary.

The past history, the present circumstances, and the pressing need of

the church in China form an imperative call for thanksgiving, confession and prayer.

A. THANKSGIVING.

There is a call to thank God

1. For the *many great and good men* God has sent to follow in Morrison's footsteps. Some of these are with us to this day, others have ceased from their labors, leaving names that will never be forgotten and enriching the annals of the church with stories of the faith that removes mountains, of consecrated devotion, and of the love greater than which hath no man—for many of them laid down their lives for the Chinese.

2. For *the Church in China*, a church which, when called in the last year of the nineteenth century to drink of her Lord's cup and to be baptized with His baptism, furnished hundreds of her sons and daughters who sealed their witness with their blood, and thousands more who bore "Trial of mockings and scourgings, yea moreover of bonds and imprisonment . . . being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves and holes of the earth."

3. For *the opening up of the whole of China*. Even Hunan and Honan are no longer closed against us. It is now a fact that there is not one of the nineteen hundred odd counties of China and Manchuria from which we are shut out, and before the hundredth year of our work we can say that if the gospel is not preached to every creature in China, the reason must be sought outside China.

4. For *the opportunities of work*, varied in their kind, vast in their extent.

Never before have men crowded to hear the gospel as they are crowding now in the open air and indoors; in our chapels and in our guest-rooms we have opportunities to preach Christ such as can scarcely be found outside China.

Never before has there been such an eager desire for education as there is now; our schools, both of elementary and of higher grades, are full, and everywhere applicants have to be refused.

Never before has there been such a demand for Christian literature as there is now; our Tract Societies and all engaged in supplying converts and enquirers with reading material are doing their utmost, but are not able

to overtake the demand; and the demand is certain to increase, for it comes from immensely the largest number of people in the world reading one language.

The medical work has from the first found an entrance into hearts that were closed against other forms of work. Its sphere of influence grows ever wider and is practically unlimited.

Unique opportunities of service are afforded us by the large number of blind people, by lepers, and those suffering from incurable diseases; by the deaf and dumb, the insane and other afflicted people.

In China the poor are always with us, and whensoever we will we may do them good.

B. CONFESSION.

There is a call to humble ourselves before God.

1. Because of *our own shortcomings and mistakes.*

2. Because that too many of the *members of the Chinese Churches* are "carnal" and not "spiritual"; "babes in Christ" and not "full grown men"; through lack of use they have not "their senses exercised to discern good and evil."

3. Because the large increase of wealth in the *Home churches* has not resulted in even a proportionate increase in the contributions to the work of God in other lands. Sometimes indeed a larger sum devoted to foreign missions proves to be a smaller contribution per member than was given when the church was smaller and poorer.

C. PRAYER.

The pressing needs of China and of the Church in China constrain us to betake ourselves to prayer.

Let us look first at the colonial possessions which occupy a vast area but are thinly populated. They are all included in the Fields Practically Unoccupied, and themselves include Tibet, the one citadel and stronghold of heathenism that still keeps its gates shut and barred against the missionaries of the Cross. We suggest as one definite object of prayer that *during the three years Tibet may be opened* to the missionaries that are waiting the Lord's good time on its Eastern and Southern and South-Western frontiers. We ask for prayer for these missionaries. We ask for volunteers to join them and their too few fellow-workers who are scattered in far distant centres in Mongolia and

Turkestan. Such volunteers must needs be strong in body and stronger in soul and well able to endure hardness as good soldiers of Jesus Christ.

The Eighteen Provinces are what we mean when we speak of China, the real home of China's millions. It is hard to grasp the area that is covered by those Eighteen Provinces—1,300,000 square miles; it is harder still to grasp the numbers of the men, women and children who live in those provinces—400,000,000.

What is the force which we now have to evangelize these millions, and how is the force disposed over the whole field of China and Manchuria?

From the most recent statistics, as given in Beach's Atlas, we learn that the force is made up of 2,785 missionaries and 112,808 communicants, of whom 6,388 are picked men and women more closely engaged in the work than their hundred odd thousand fellow-workers.

Some of the missionaries and some of the converts are to be found in everyone of the provinces, both of China and Manchuria. But in the 1,900 odd counties into which the provinces are divided, each with one important town and a large part of them with more than one, there are but some 400 odd stations, that is to say, at least four-fifths of the counties of China are almost entirely unprovided with the means of hearing the gospel.

That being so, it is very evident that we need

REINFORCEMENTS ALL ALONG THE LINE.

1. REINFORCEMENTS OF THE MEMBERS.—This is at once both the end of our preaching and the start of our reinforcement. We preach that our hearers may believe; when they believe they in turn tell others of the Savior they have found, so that the more believers there are, the stronger is our force for evangelizing China. Here then lies the first object for Prayer; pray for an increased membership.

2. REINFORCEMENT OF CHINESE WORKERS.—We read that before the Savior chose the twelve, He spent the whole night in prayer. This teaches us the close connection there must be between reinforcing workers and prayer. There is a crying need for more Chinese workers; if we act hurriedly because of the need, and select men without waiting to pray, we are in a worse condition than we

should be in without workers. Most earnestly do we ask you to join us in prayer for more Chinese workers. Pray that God will raise up in the Chinese churches those whose whole hearts shall be aflame with the desire to preach Christ to their fellow-countrymen. Continue to bear them up when your first prayer is heard. Whenever you remember us in prayer, remember with us our beloved Chinese colleagues, whose ministry is indispensable.

3. REINFORCEMENT OF MISSIONARIES.—As with Chinese workers, so with missionaries, reinforcement must be preceded by, and continued with, much prayer. Otherwise we may get additions but not reinforcements. If men be sent whom God has not sent, they can but hinder God's work.

What manner of men are needed as reinforcements? For the old stations, those who can train others; for the newer, those who can lead others; for the unoccupied parts, pioneers who can seek and save others.

Who is sufficient for those things? Certainly not the man who has failed at home; neither the man who is confident that he is sufficient of himself to succeed abroad. We want men and women strong in faith, strong in hope, and above all strong in love; men and women "filled with the Holy Ghost."

For what kind of work are these missionaries wanted? For every good work that the Spirit of God leads us to enter. Some forms of work which are the outcome of the love that God has poured into the hearts of Christians, and which are often met with in the homelands, are almost unknown in China. There is no home for incurables and only one asylum for the insane, only one school for the deaf and dumb and only a few schools for the blind and a few hospitals for lepers in all China. The need of such institutions is great. With what infinite distress must our Lord see any of His followers possessed of wealth and yet having no sense of responsibility for His suffering poor. What a unique opportunity all these institutions present for displaying before the Chinese the symmetry, the fulness, the perfectness of that life which Christ has bestowed upon us in

revealing to us the secret of the love of God.

Again, in the educational, literary and medical work we want more men and more institutions. There is not only the actual work in these departments that needs men to do it, there is need to train Chinese in all these branches. For such work the church should send us the best teachers and the best scholars, the best doctors and the best nurses. Just as no offering is too great for this work, so no man is too good for it.

But above and before all we need preachers of the gospel of our Lord Jesus Christ: men who will tell the good news in the crowded city and carry it from village to village, men who will preach it in chapels and halls and guest-rooms or in the open air. For Oh! the number of sinners in China and the greatness of their sins. And only Christ can save them from sin. With all prayer and supplication pray in the Spirit that God will send forth men who can say with St. Paul: "Christ sent me to preach the gospel."

Lift up your eyes and look on the fields that lie open before us in China. Behold they are white unto the harvest. They have been sown with the most precious of all seeds—the blood of the martyrs. That blood calls loudly to the whole church of Christ to enter into the labours of those who have passed on before. Here in China the harvest truly is plenteous, the missionary labourers are few. Pray ye therefore the Lord of the harvest that He send forth more labourers.

Lift up your heads and behold our risen and ascended Lord standing at the right hand of God to make intercession for us. Remember that He has entered into that holy place as our Forerunner that we may have boldness to enter in and join our prayers to His. Remember that He has sent another Intercessor to help our infirmities whensoever we know not how to pray as we ought.

"And this is the boldness that we have towards Him, that if we ask anything according to His will, He heareth us; and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him."

Diary of Events in the Far East.

February, 1904.

The following telegrams, culled mainly from the *North-China Daily News*, indicate the most important steps in the troubles between Russia and Japan :—

4th.—The building of barracks at Kai-ping, Hai-cheng, and Liao-yang (all in the north of the Liao-tung peninsula) and at several other places is hastily going on. At Liao-yang over a thousand waggons have been already requisitioned, whereof between 100 and 200 are being daily transported to Feng-huang-cheng (on the road to An-tung), carrying ammunition and supplies. Russian troops are steadily moving towards the Yalu river. The increasing war scare has considerably perturbed Newchwang. Many Chinese are preparing to withdraw.

The commander of the Vladivostock garrison has informed the Japanese commercial agent there that according to previous instructions he will be able to declare at any moment a state of siege. He hoped the Japanese residents would prepare for eventual withdrawal.

It is announced at St. Petersburg that the Russian reply will be delivered on the 6th instant.

Its renewed postponement has caused great exasperation in Japan. Marquis Ito was summoned from his country seat during the night, and a council was subsequently held, lasting seven hours, which was attended by the Premier, the Elder Statesmen, the Ministers of War and the Navy, and three Admirals. Great importance is attached to this event.

7th.—Japan has notified Russia that she is compelled to take independent action.

It is reported that the Japanese Minister at St. Petersburg has been instructed to withdraw his Legation.

The Japanese Consul at Newchwang has been ordered to proceed to Tientsin, and also to instruct all Japanese to quit Manchuria and Port Arthur. The European families are leaving Newchwang. The Russians have purchased the entire stock of coal at Newchwang.

8th.—At midnight the Japanese fleet attacked the Russian fleet at Port Arthur. It is reported that the commander and officers of the Russian squadron were enjoying a social function at the time.

9th.—The attack by the Japanese fleet continues with serious loss of ships to the Russians.

Two Russian warships captured by the Japanese off Chemulpo.

10th.—Issue of Imperial Rescript by the Emperor of Japan. Following the preamble we read :—

"It was thus entirely against our expectation that we have unhappily come to open hostilities against Russia. The integrity of Korea is a matter of constant concern to this empire, not only because of our own traditional relations with that country, but because the separate existence of Korea is essential to the safety of our realm. Nevertheless, Russia, in disregard of her solemn treaty pledges to China and her repeated assurances to other Powers, is still in occupation of Manchuria, and has consolidated and strengthened her hold upon those provinces and is bent upon their final annexation. And since the absorption of Manchuria by Russia would render it impossible to maintain the integrity of China, and would in addition compel the abandonment of all hope for peace in the Extreme East, we determined in those circumstances to settle the question by negotiation and to secure thereby permanent peace."

Reference is then made to the frequent conferences, and how Russia never met proposals in a spirit of sincerity, and finally to the necessity for an appeal to arms.

11th.—The merchant vessels *Zensho Maru* and *Nakonoura Maru* on their voyage to Otaru, Hokkaido, were attacked by four Russian men-of-war and the *Nakonoura Maru* sank, while the *Zensho Maru* escaped safely to Fukuyama.

It has since been learned that the crew and passengers of the *Nakonoura Maru* (with the exception of two sailors) were rescued.

13th.—A flotilla of Japanese destroyers left for Port Arthur on Saturday, the 13th instant. Notwithstanding a great snowstorm, and although they got separated *en route*, two of them ultimately reached their destination. Amid the enemy's fire, they hit two Russian men-of-war and set fire to one guardboat. The exact result is unknown.

24th.—Attempt made by the Japanese to block the entrance to Port Arthur by sinking five merchant steamers which were sent in protected by torpedo boats. The bombardment from the forts led to premature sinking.

Missionary Journal.

BIRTHS.

At Sui-fu, December 28th, the wife of Rev. H. OLIN CADY, M. E. M., Chen-tu, Szechuan, of a son.

At Shanghai, February 21st, the wife of JAMES STARK, C. I. M., of a son.

DEATHS.

At Wei-hsien, January 20th, LYDIA S. BURKEY, S. Chihli Mission, of small-pox.

At Tai-ming-fu, January 23rd, KATHERINE A. BURKEY, S. Chihli Mission, of small-pox.

At Sah-la-tsi, January 29th, E. JACOBSON, C. I. M.

At Wei-hai-wei, February 23rd, THEODORE CHARLES, infant son of Dr. J. N. and Mrs. CASE, aged 11 weeks. "He doeth all things well."

At Sin-chang, February 26th, JOHN LEIGHTON, son of Rev. and Mrs. P. F. Price, S. P. M., aged 3 years, 7 months, of scarlet fever.

ARRIVALS.

AT SHANGHAI:

February 9th, H. W. FROST and Dr. HOWARD TAYLOR, from America; Mrs. C. T. FISHE (ret.), from England, C. I. M.

February 14th, Wm. H. MCROBERTS, from America, C. I. M.

February 22nd, T. JAMES (ret.), from England; A. H. E. WIESE, from Germany, C. I. M.; Rev. J. WALLACE WILSON (ret.), L. M. S., for Hunan.

DEPARTURES.

FROM SHANGHAI:

January 30th, Dr. J. N. STEVENS, A. C. M., Shanghai, for U. S. A.; Wm. GRUNDY, C. I. M., Ping-yang, for England.

FROM HONGKONG:

February 13th, O. F. WISNER, Pres., Christian Col. in China, for U. S. A.

FROM SHANGHAI:

February 17th, Mrs. J. INGLE and children, Rev. L. H. ROOTS and wife, Hankow, Rev. G. F. MOSHER, wife and child, Wusih, all of A. C. M., for U. S. A.

February 22nd, Dr. HOWARD TAYLOR, C. I. M., for England.

February 27th, Mrs. A. P. LOWRIE, Rev. J. WALTER LOWRIE, A. P. M., Pao-ting-fu, for U. S. A.; S. R. HODGE, M. R. C. S., L. R. C. P., and wife, W. M. S., Hankow, for England; Rev. J. F. DRYSDALE, wife and two children, B. and F. B. S., Tientsin, for England; Rev. D. W. NICHOLS, wife and two children, M. E. M., Nanking, for U. S. A.

